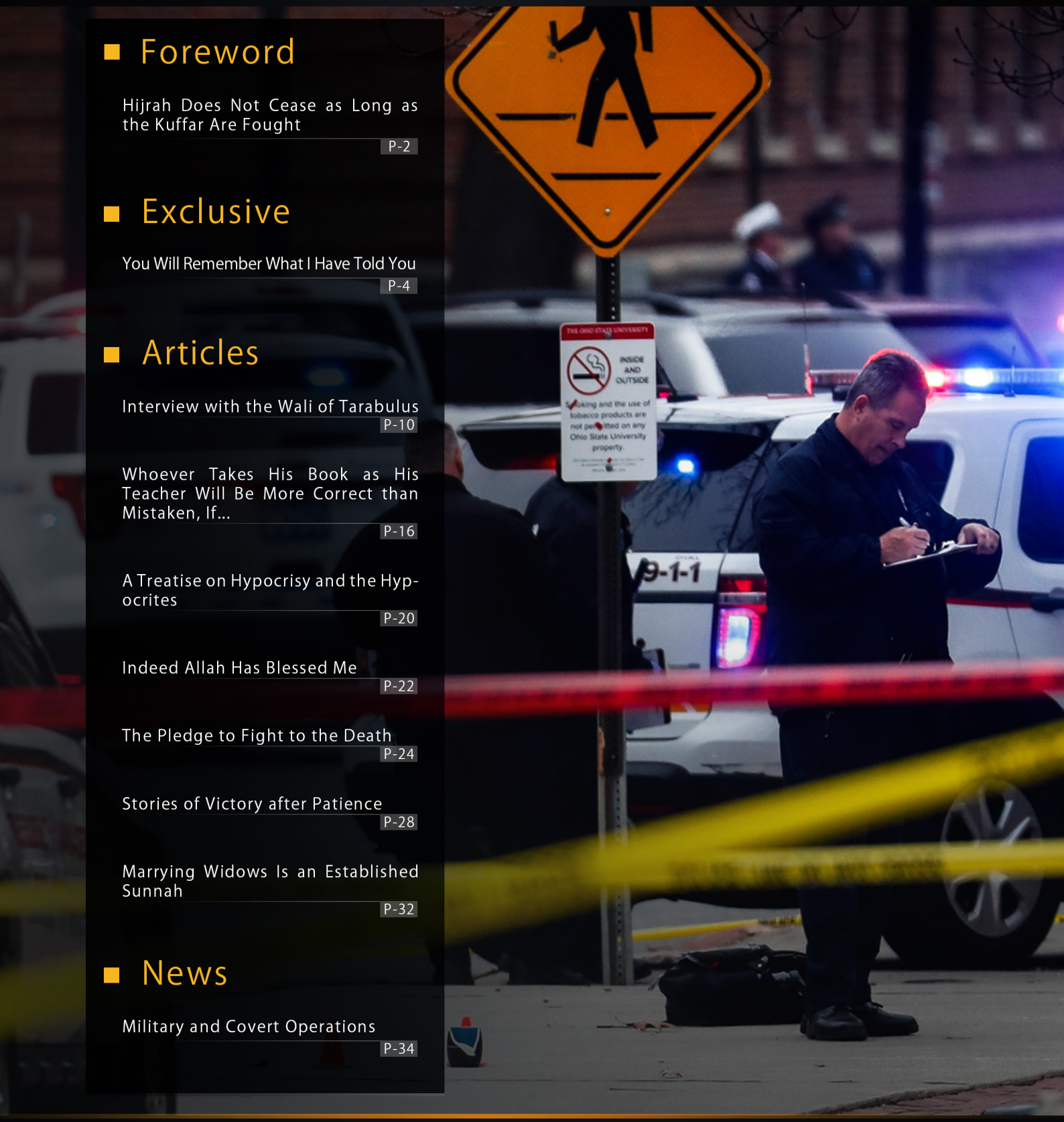
RUMIYAH EN

Rabi' al-Awwal 1438 ISSUE 4

O muwahhidin, rejoice, for by Allah, we will not rest from our jihad except beneath the olive trees of Rumiyah (Rome). – Abu Hamzah al-Muhajir



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HIJRAH
DOES NOT CEASE
AS LONG AS THE KUFFAR ARE FOUGHT

'Abdullah Ibn as-Sa'di ﷺ said, "We came as a delegation to Allah's Messenger ﷺ. My companions went in and the Prophet ﷺ met their needs. I was the last of them to enter. He said, 'What is your need?' I said, 'O Messenger of Allah, those behind me claim that hijrah has ceased. When does hijrah cease?' Allah's Messenger ﷺ said, 'Your need is better than their needs. Hijrah does not cease as long as the kuffar are fought" (Reported by Ahmad, an-Nasai, and Ibn Hibban).

Abu Hind al-Bajali said, "We were with Mu'awiyah while he was on his bed, and he had closed his eyes. So we mentioned hijrah to one another. One of us said, 'It has ceased.' Another of us said, 'It has not ceased.' Mu'awiyah awoke and said, 'What were you talking about?' So we told him, and though he did not often narrate hadith from the Prophet ﷺ, he said, 'We were once talking in front of Allah's Messenger ﷺ and he said, 'Hijrah will not cease until tawbah (repentance) ceases, and tawbah will not cease until the sun rises from the west'" (Reported by Ahmad, Abu Dawud, and ad-Darimi).

Yes, hijrah will not cease as long as the enemy – the kuffar and the murtaddin – are fought, whether that means the fight is in Iraq or Sham, or whether the fight is somewhere else. For there will be an armed group of this ummah fighting for the cause of Allah until the Messiah ﷺ descends to lead them in the last of the epic battles, shortly before the Hour is established – just as the truthful and trustworthy Prophet ﷺ explained.

So no matter how much the cross worshipers and murtaddin strive to cut off the road to hijrah, some roads will remain open for those who put their trust in Allah. And the call of the muhajirin on the path to the frontlines of Islam is, "Indeed, my Lord will guide me to the right path" (Al-Qasas 22), "Verily I am going to my Lord – He

will guide me" (As-Saffat 99), "Verily I am a muhajir to my Lord – verily He is the Mighty, the Wise" (Al-'Ankabut 26), and, "I have hastened to You, my Lord, that You be pleased" (Taha 84). Thus, their role models in hijrah are the determined messengers ﷺ who were harmed for the sake of Allah and who never considered the torment they received from people to be on par with the punishment of Allah.

Rather, the muhajir unto Allah knows that his path contains hardships and trials, which will bring the slave closer to his Master, as is in the qudsi hadith, "If he comes closer to Me by a hand span, I will come closer to him by an arm's length. And if he comes closer to Me by an arm's length, I will come closer to him the span of two arms outstretched. And if he comes to Me walking, I will come to him running" (Reported by al-Bukhari and Muslim from Abu Hurayrah). However much that path requires of blood and sweat for it to be crossed, the muhajir will strive to obtain the good reward and pleasure of Allah. He will wage jihad against his greatest enemy (Shaytan), who stands in his way to a land in which he can live as a muwahhid mujahid, dignified and honored; and if he were to die or be killed, then his abode would be a seat of truth in the presence of a Powerful King, Allah.

The Turkish murtaddin build a wall to prevent the muhajirin from entering Sham

Allah's Messenger ﷺ said, "Shaytan has sat in wait for the son of Adam on his many paths. He sat in wait for him on his path to Islam, and he said, 'Will you accept Islam and leave your religion and the religion of your forefathers and their forefathers?' So he disobeyed him and accepted Islam. Then he sat in wait for him on his path to hijrah, and he said, 'Will you emigrate and abandon your land and your sky? The muhajir is like a horse fastened by a rope to a peg!' So he disobeyed him and emigrated. Then he sat in wait for him on his path to jihad, and he said, 'It is the exhaustion of oneself and his wealth. You will fight and be killed. Your wife will remarry and your wealth will be divided.' So he disobeyed him and waged jihad. Whoever does this and then dies or is killed or drowns or falls from a mount, breaking his back, it is then incumbent upon Allah to enter him into Jannah" (Reported by Ahmad, an-Nasai, and Ibn Hibban from Sabrah Ibn Abi Fakih).

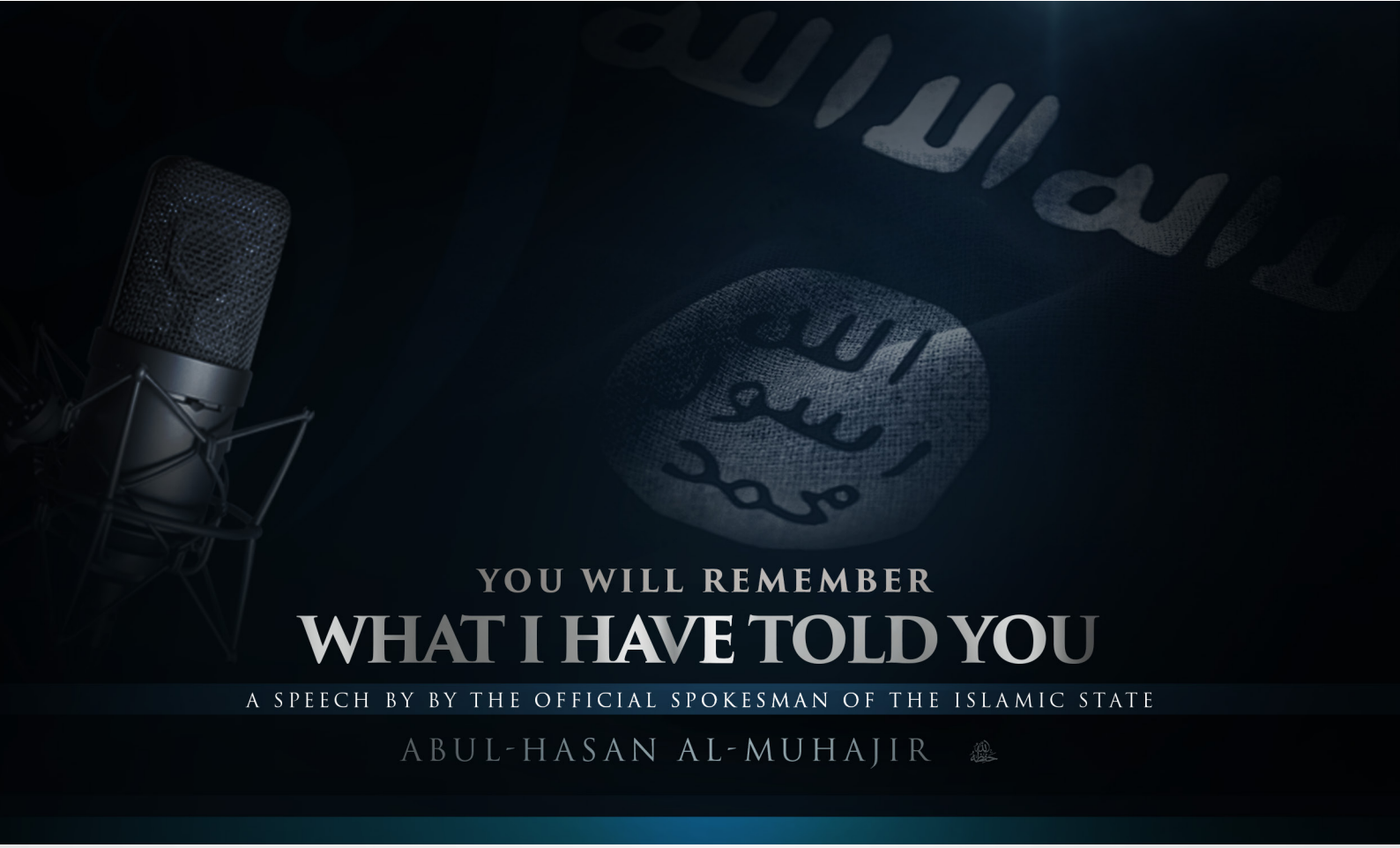
So hijrah inevitably ends with forgiveness and Jannah, as long as the muhajir sincerely dedicates his intention to Allah and remains firm in His cause. Allah ﷻ said, "Whoever makes hijrah for Allah's cause will find in the earth many places of refuge and abundance. And whoever leaves his house as a muhajir unto Allah and His Messenger, and then death overtakes him, then his reward is then incumbent upon Allah, and Allah is forgiving and merciful" (An-Nisa 100).

Indeed, there is great blessing in hijrah. If the muwahhid but knew this, he would sell everything he owns of worldly possessions in order to purchase his salvation and seek the pleasure of Allah. 'Amr Ibn al-'As ﷺ said, "When Allah instilled the love of Islam in my heart, I came to the Prophet ﷺ and said, 'Stretch out your right hand so that I may pledge allegiance to you.' He stretched out his right hand and I withdrew mine. He said, 'What has happened to you, O 'Amr?' I replied, 'I want to stipulate a condition.' He said, 'What condition do you want to stipulate?' I said, 'That I be forgiven.' The Prophet responded, 'Are you not aware that Islam wipes out all previous sins, that hijrah wipes out all previous sins, and that hajj wipes out all previous sins?" (Reported by Muslim).

At-Tufayl Ibn 'Amr ad-Dawsi ﷺ narrated that when he made hijrah to Madinah, a man from his tribe made hijrah with him. They found the climate of Madinah unpleasant and the man became ill and began to lose hope of recovering. He then took some broad arrowheads he had and cut his knuckles, so blood gushed from his hands until he died. At-Tufayl Ibn 'Amr later saw him in a dream, seeing him in a good state and seeing that he was covering his hands. At-Tufayl said to him, "What did your Lord do with you?" He said, "He forgave me due to my hijrah to His Prophet ﷺ." At-Tufayl said, "Why do I see you covering your hands?" He said, "It was said to me, 'We will never mend of you what you have damaged.'" At-Tufayl told this to Allah's Messenger ﷺ, who then said, "O Allah, forgive him also for what he did to his two hands" (Reported by Muslim).

Yes, indeed the Master ﷻ forgave a man who killed himself due to a hijrah done solely for Allah.

So if the schemes of the tawaghit have prevented you from performing hijrah to Iraq and Sham, then know that the doors of hijrah will remain open until the Hour is established. So whoever is unable to perform hijrah to Iraq and Sham, then he should perform hijrah to Libya, Khurasan, Yemen, Sinai, West Africa, or any of the other wilayat and outposts of the Khilafah in the East and the West.



YOU WILL REMEMBER
WHAT I HAVE TOLD YOU

A SPEECH BY BY THE OFFICIAL SPOKESMAN OF THE ISLAMIC STATE

ABUL-HASAN AL-MUHAJIR

Indeed, all praise is due to Allah. We praise Him, seek His aid and forgiveness, and seek refuge with Allah from the evil of our souls and the consequences of our deeds. Whomsoever Allah guides, none can misguide, and whomsoever He leaves to stray, none can guide. I bear witness that there is no god but Allah alone, without partner, and I bear witness that Muhammad is His slave and messenger; may abundant peace and blessings be upon him, his family, and his companions until the Day of Recompense. As for what follows:

Allah ﷻ said, "Fight them, Allah will punish them by your hands. He will disgrace them, give you victory over them, satisfy the breasts of a believing people, and remove the fury in the believers' hearts. And Allah turns in forgiveness to whom He wills; Allah is knowing and wise. Do you think that you will be left alone while Allah has not yet made evident those among you who strive [for His cause] and do not take other than Allah, His Messenger, and the believers as patrons? And Allah is acquainted with what you do" (At-Tawbah 14-16).

To the mujahidin for Allah's cause everywhere. O soldiers of the Khilafah patiently clenching hot coals! O defenders of the religion and honor! O you who are ready to sacrifice your souls cheaply for Allah's cause! O you who have confronted with your chests the most insolent crusade known throughout history, defending the homeland of Islam with your blood! O you who have terrified the nations of kufr and armies of apostasy with your bravery and solid hearts! O you who have astonished the entire world with your patience and steadfastness!

I advise with what Allah's Messenger ﷺ advised 'Abdullah Ibn 'Abbas ؓ, as he said to him, "If all creation wanted to benefit you with something that Allah had not decreed for you, they would not be able to do so. And if they wanted to harm you with something that Allah had not decreed against you, they would not be able to do so. Know that there is much good in being patient upon what you dislike, that victory comes with patience, that relief comes with anguish, and that ease comes with difficulty" (Reported by Ahmad).

Indeed, 'Umar ؓ said to some chiefs of Bani 'Abs, "With what did you fight people?" They replied, "With patience. We did not encounter any enemy except by facing them with patience as they faced us." Some of the Salaf also said, "All of us dislike death and the pain of wounds, but we vary in rank through patience."

Thus, be patient, O brothers in jihad. Be steadfast and rejoice, for, by Allah, you will be victorious. This tribulation that you are passing through is merely an episode of tribulations by which Allah grants His mercy to His slaves and thereby distinguishes the wicked from the good and thereafter prepares you for a great truth and larger responsibility.

This tribulation, which in reality is a gift, is not more difficult than that which preceded it. You have passed through tribulations that if the anchored mountains were exposed thereto, they would have flattened them. However, you were patient and steadfast therein. Rather, you even left the tribulations with stronger resolve and greater resilience.

O troops of Iraq and Sham! O ghuraba of Islam! The encampment of falsehood has been duped by the temporal world, been deceived by desire, and become self-conceited. Shaytan has blown arrogance into its nose. Thus, it rose recklessly, manifested itself conceitedly, foamed angrily, and tremored with fear, and launched a campaign – the likes of which history has never seen in past eras – against the abode of Islam and the land of Khilafah. Here are Crusader America and Europe, formerly-Communist Russia, Magian Iran, secularist Turkey, the Kurdish atheists, the Rafidah, the Nusayriyyah, the Sahwat, the Arab tawaghit and their soldiers, all in one trench, armed with a modern military arsenal, hav-

ing in their company a filthy media splendor, all of whose slogans are one, "The eradication of Islam and its people," and whose logic is one, [like the disbelievers of 'Ad, who said], "'Who is greater than us in strength?'" (Fussilat 15).

They have marched towards you with their might and arms, placing in their forefronts the despicable apostates from their fellow tribesmen as sacrificial rams, directing them towards you, until they settled in your arena. Thus, seek the aid of patience, perseverance, endurance, and diligence in your fight against them.

The Rafidah have come with their steeds and men to the abode of Islam and the land of Tal'afar, incited by their animosity and thirst for vengeance, seeking to seize Tal'afar and inflict harm on Ahlus-Sunnah therein. Thus, do not let the enemy of Allah catch his breath or fortify his defenses. Set up ambushes. Be relentless in the fight and be severe in combat. Do so, as you fight a people who have no intellect, nor proof, nor religion, nor victorious dunya. They are driven by the cross-worshiper before them, to take his place in combat and warfare and to achieve his goals and aims in dividing the region and submitting it and its people to the authority of the Magian Rafidah. This, by Allah, will never be achieved by them.

Thus, if the two sides face off, "strike them upon the necks and strike from them every fingertip" (Al-Anfal 12). Destroy their vehicles. Storm their positions. Afflict them with distress in their sanctuaries. Do so that they may taste some of the calamity you afflict. And in no time, Allah will give you power over them.

Do not even contemplate retreating. For by Allah, if you retreat, you only retreat from honor, which will find no defender for itself, and religion, which complains to Allah of people who lost it and supporters who forsook it.

Always remember the statement of Allah ﷻ, "O you believe, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful. And obey Allah and His Messenger, and do not dispute and thus lose courage and then your strength would depart; and be patient. Indeed, Allah is with the patient" (Al-Anfal 45-46), and His statement, "How many a prophet [fought and] with him fought many religious scholars. But they never lost heart due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast" (Al 'Imran 146).

We swear by Allah, we see that Allah ﷻ lured the Crusaders, the apostates, and the atheists to their deaths, that this, by Allah's permission, will be their last campaign, and that soon we will raid their homelands. We say this with trust from Allah, the One and Only, as we have good assumptions of the Single Master.

And O people of Islam and its lions in Raqqah! O people of chivalry, honor, and esteem! Has the matter passed with the Muslims' land being looted by a lewd, atheist, and disbelieving woman, after her peers were incapable of producing a male to represent them and spout his wickedness in their name. Rather, the deviants from the people of disbelief and idolatry flock from the extents of the earth in support of their falsehood and the war against Islam and its people. Thus, tell me, by your Lord, what will the situation be like if the transgression of the atheists from among the Kurds is not repelled and they achieve what they desire? May Allah not allow such to occur. The situation will be nothing save war against your religion, the absence of your Shari'ah, the desecration of your masajid, the humiliation of your men, and the widowing of your women and wives by the lewd, atheist, and disbelieving women who are, by Allah, the vile, despicable, absurd, and miserable. If this were to happen, there would be neither any good nor any value in life. Know that now is the hour of truth and fulfillment of vows.

O mujahid Muslims, three matters have gathered for you and woe to a slave who desires something else instead: A land ruled by Allah's Shari'ah, an invading enemy whom there is nothing as obligatory as fighting after having iman, and martyrdom that the truthful have sought after for so long.

My heart is sure and my soul is free.
It refuses degradation and my sword is sharp.
Why would a man fear the parting of his soul?
Is not the end of every life a parting?
Elevate your soul while it is still in its garments.
If not in Sham, then there is Iraq.
There is no good in the life of a coward,
A life surrounded by humiliation and destitution.
They criticized my zeal and spite.
But fire is not to be criticized for its burning.

O knights of martyrdom and lions of jihad in Bab and its countryside! May Allah brighten your faces and reward you for your good efforts, for you have humiliated the apostates from the Turks,A the Sahwat, the Kurds, and flocks of the Nusayriyyah, through your courage and your undertaking of sacrifice for your religion with honor and steadfastness. Thus, be patient, outlast your enemy in perseverance, and fear Allah, that you might be successful. Indeed, the Turkish apostate descendants of the killers of the muwahiddin today repeat the deeds of their forefathers before them. They have struck the Muslim State and the Muslim Jama'ah. Therefore, seek vengeance for your religion and tawhid.

Erdogan and Putin plotting against Islam together

You do not fight a mighty people. Rather you fight shadows who seek refuge with walls. Thus, be truthful in your campaign against them. Besiege them. Kill them wherever you find them. Seek them with every method in every land beneath any sky.

Indeed, the Turkish apostate Ikhwani and his government begging at the gates of Crusader Europe thought that they had the room to safely do as they please. Thus, O zealous Muslims everywhere! O truthful muwahhidin! O people of wala and bara! This accursed individual came and amassed the scum of men in the Sahwat of disgrace in Sham to wage war against Allah's religion and to put out His light. He relentlessly bombarded and destroyed houses upon the heads of their inhabitants, soiling his hands with the blood of the Muslims, making light of their religion and sanctity. Accordingly, we make a call to every truthful muwahhid to target the supports of the apostate, secularist, Turkish state everywhere, including the security, military, economic, and media apparatuses, rather, even every embassy and consulate representing them in all lands of the earth.

Thereafter, know O mujahid muwahhidin that the worst of them in criminality, kufr, and sin are their barking dogs from the scholars of deviance, callers to kufr, and shuyukh of lowliness and decadence, those who supported that mushrik party and apostate state through all forms of wala and support via their "scholarly" councils, fatwa assemblies, and media programs, rather even via their personal accounts and discussion forums. Their names are infamous, their locations are exposed, and their programs are notorious. They are those who gave their blessings to the rule of the tyrannical kafir. They propagated and rejoiced at his presidency despite its deviance. They came to him from all the lands, congratulating him on what he manifested openly of blatant apostasy and disbelief. They took his lands as a hotbed for their operations and a shelter for their disgrace and ignorance. They defaced the signs of guidance with their hands and killed what remained of glory in the face of the kuffar, taking them instead as brethren. How evil are those hands and that brotherhood.

They brought kufr closer and made it a trivial matter. They disfigured and deformed the great religion. Thereby, the deceptions increased, the innovations spread, and desires were worshiped, and how evil an object of worship! The praiseworthy was not distinguishable from the blameworthy nor was the blameworthy distinguishable from the praiseworthy. The worst calamity and uttermost lowliness was in that they became leaders for the people, calling them to darkness. They are merely cowardly, fearing people more than Allah, or arrogant, seeking fame, celebrityhood, and prestige, or afflicted with the love of vanities and fear of losing dunya. They magnified their corruption and abuse, buried the pure truth, and spread wickedness. There are many, many of them, but we will not go into length therein, for there is so much to mention. May Allah disfigure their empty souls, their hired beards, and their false tongues.

When the sailor is absent, and the ship is tossed by winds, the frogs take over;

Is there not someone to restrain them, or to cut off their noses, or even to stop them?

The worst of his people was Bal'am Ibn Ba'ura and the worst of Musaylimah's people was ar-Rajjal Ibn 'Unfuwah. Amongst these wicked scholars today are those who are worse to Islam and its people than many of those whom you might consider to be the worst.

By Allah, the time has come for these skulls to be split, for these souls to be smothered, and for these tongues to be cut off! 'Iyad al-Yahsibi said in his book "Tartib al-Madarik wa Taqrib al-Masalik" that "Abu Bakr Isma'il Ibn Ishaq Ibn 'Udhrah ﷺ was asked about the khutbah-givers of Bani 'Ubayd, the false Fatimids. It was said to him, 'They are Sunni.' He said, 'Do they not say, 'O Allah, send blessings upon your slave al-Hakim and grant him inheritance of the earth?" They said, 'Yes.' He said, 'Imagine if a khutbah-giver gave the khutbah, beginning with praise for Allah and His

The worst creatures under the sky, deserving to be killed

Messenger, doing the praise well, and then said, 'Abu Jahl is in Jannah.' Would he be a kafir?' They said, 'Yes.' He said, 'Al-Hakim is worse in kufr than Abu Jahl.' Ad-Dawudi was also asked about the matter and said, 'Their khutbah-giver who gives khutbah for them and supplicates for them on Jumu'ah is a kafir who should be killed. Repentance is not to be demanded of him. His wife is haram for him. He does not inherit from Muslims nor do they inherit from him. His wealth is to be seized by the Muslims.'" This ends his words.

Thus, O zealous soldiers of tawhid everywhere, dedicate yourselves to killing those evil scholars and callers of fitnah everywhere who harm the religion of Allah and His allies. If one of you finds one of them, he should not let his shadow separate from the evil one's shadow until he kills him. Let him attack him – even in the evil scholar's home while he is amongst his family. Begin with those who publicized their enmity and called to the killing of the mujahidin or accused them of atheism or abandonment of the religion. Revive the sunnah of the killing of Jahm, Ja'd, al-Hallaj, and Ma'bad through your killing of the evil scholars, for, by Allah, if Shaytan were to establish a state, he would find from them prepared soldiers and cooperative supporters. And there is no power nor strength except by Allah, the Almighty.

Abul-Hasan 'Ali Ibn Abi Talib ﷺ said, "There shall soon come upon the people a time in which nothing of Islam remains except its name and nothing of the Quran remains except its script. Their masajid will be built with splendor while they are ruins, void of guidance. Their scholars will be the worst creatures under the sky. Fitnah arises from them and is only due to them" (Reported by al-Bayhaqi in Shu'ab al-Iman). Indeed, the fitnah began from their mouths and from upon their pulpits, for after they prohibited jihad for Allah's cause and considered it a crime, they began to call the people to join falsehood, kufr, and the fight under the banners of the tawaghit, doing so to achieve the pleasure of their rulers and keep their wealth and prestige safe. The loser is he who loses his religion by following their desires and preserving their dunya, for whoever does not busy himself with truth, Shaytan busies him with falsehood. And whoever does not fight for Allah's cause today, the taghut will make him one day fight for the taghut's cause.

And to the Muslims generally and Ahlus-Sunnah in Iraq and Sham specifically:

The evil of the Magian state of Iran has reached its climax. The sparks spread, reaching all lands and harming all slaves. They murdered Ahlus-Sunnah in Iraq and Sham via their proxies, militias, experts, and advisers. The Sunni thereby became either a shackled prisoner or a submissive follower. No one after Allah inhibited them from the Muslims, save the Islamic State. Yes, the truth is bright and falsehood is dark. How can a vain deviant compete with the troops of the Khilafah? How can two people differ over who it is that defends the religion, honor, and the land? Who is it that made Iran and its followers taste horrible atrocities?

May Allah disfigure the beards of the evil scholars, how great their evil and falsehood are. Who is it that unsheathed the sword of truth in the face of the Magian state of Iran and made it taste destruction from Baghdad to Beirut to Halab to Dimashq to Khurasan to San'a? Who, O callers of evil and corruption, who? Here is Iran now cruising the lands of Ahlus-Sunnah from east to west and from north to south, waging war against Allah's slaves, the mujahid muwahhidin, while protected by the bombardment and support of the Crusaders and the treacherous apostate governments. They propose for its love and hope for good terms with it. May Allah hasten the collapse of their thrones and the end of their kingdoms at the hands of the mujahidin by Allah's power and strength.

Is it not time O Ahlus-Sunnah that you abandon frivolities, riddles of fornicating women, and legendary myths. Why do you look arrogant and act proud? Is it because you repelled the aggression of a cruel enemy who has attacked the lands and reached a stone's throw from Makkah and Madinah? Or is it because of extra fortitude and severity some find in their rulers with which they believe they will be protected and defended? Nay, by Allah, indeed these thoughts are wrong and at loss. And you will remember what I have told you.

Until when will we race against the stars at night, while the stars do not race on shoe nor on foot.

The enemy, may Allah break his back, has attacked the land and hopes – may Allah humiliate him – to deface your religion and desecrate your honor. The path of guidance has been made clear, so see it. Islam shouts, so support it. Honor calls out, so save it. The mujahid for Allah's sake, incites to the fight, so do not abandon him.

Darul-Islam is for all Muslims. The Shari'ah of Allah is a trust on their shoulders. The defense of Darul-Islam and the Shari'ah is not a responsibility solely for the mujahidin. Thus, no slave has any excuse with Allah nor with the Muslims if the brothers of apes and swine and the worshipers of stones, trees, and men reach it. Rush, therefore, to join the caravan of jihad and support the fighters for Allah's cause in any way you can help, with combat, wealth, incitement, and supplication.

To the soldiers of the Khilafah and its supporters all over the world! To the predatory lions who pounced upon the beds of kufr, made it forget comfort, muddied the face of its intelligence agencies, and made safety a dream from amongst their many dreams! Know – may Allah support you with His aid – that your blessed operations turn the scales and turn the spout of the cannons of kufr away from the Muslims. Thus, attack them in their homes, markets, streets, clubs, and wherever they least expect it. Enflame the ground beneath their feet and blacken their skies so that they are busied with themselves. Multiply your efforts and intensify your operations, may Allah bless you.

I will not forget here to praise the knights of da'wah, health, media, and other soldiers of the Khilafah and ask Allah to bless their jihad and ribat on various fronts. Their battle today is no less of importance than the military battle.

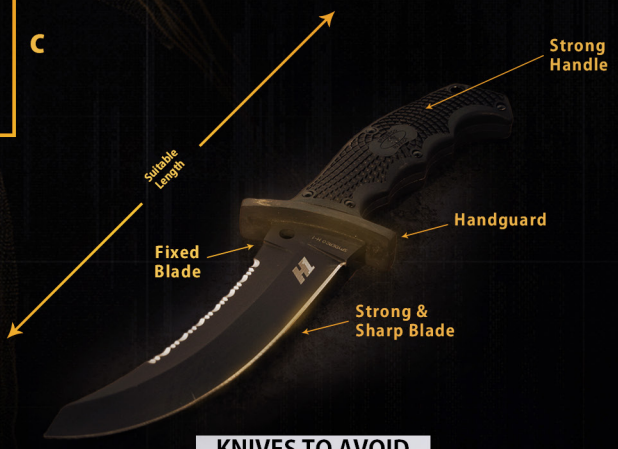
O Allah, all praise is due to You until You are pleased. All praise is due to you, when You are pleased. All praise is due to you, after You are pleased. O Allah, stop the criminal kuffar who turn people from Your path, who fight Your allies, who deny Your messengers, and who desire corruption on the earth. O Allah, support Your religion and Your soldiers, make Your word supreme, raise Your banner of truth, O ilah of Truth. There is no power nor strength except by Allah. And all praise is due to the Lord of creation.

KNIFE ATTACKS

PLACES TO STRIKE

A The Neck	B The Chest	C The Stomach
The Windpipe	The Heart	The Liver
Carotid Artery	The Lungs	The Kidneys

THE IDEAL KNIFE



KNIVES TO AVOID

Kitchen Knife | Lockback Knife

TARGETS

LONE Victim — For Prolonged Terror Campaign

SMALL Groups — For Shocking Terror (If One Is Capable)

LARGE Groups — Not Advised

For More Info, Refer to Rumiyah #2

البركة
Blessings

BLESSINGS IN DEEDS

STRIVE TO DO DEEDS THAT OFFER LASTING REWARD. Allah's Messenger ﷺ said, "When a person dies, his deeds halt, except for three: ongoing charity, beneficial knowledge, and a righteous child who supplicates for him" (Reported by Muslim from Abu Hurayrah).

DO MORE DEEDS DURING BLESSED TIMES (like Ramadan, the ten days of Dhul-Hijjah, etc.) Allah ﷻ said, "Laylatul-Qadr is better than a thousand months" (Al-Qadr 3), meaning that deeds done therein are more blessed than doing them for a thousand months.

STRIVE TO DO DEEDS GREAT IN REWARD (like jihad, ribat, dhikr, etc.) Allah's Messenger ﷺ said, "Ribat for a day and a night is better than fasting and standing in prayer for a month" (Reported by Muslim from Salman).

BLESSINGS IN PROVISION

SPEND MUCH IN CHARITY. Allah's Messenger ﷺ said, "There is not a day in which a slave awakens except that two angels descend; one of them says, 'O Allah, give a spender compensation,' and the other says, 'O Allah, give a withholder what has gone to waste'" (Reported by al-Bukhari and Muslim from Abu Hurayrah).

SEEK MUCH FORGIVENESS. Allah ﷻ said, "So I [Nuh عليه السلام] said, 'Seek the forgiveness of your Lord – indeed He is very forgiving. He sends pouring rain upon you, provides you with wealth and children, and makes gardens and rivers for you'" (Nuh 10-12).

KEEP FAMILY TIES

Allah's Messenger ﷺ said, "Whoever would be glad to have his provision increased or his end deferred, then he should keep family ties" (Reported by al-Bukhari and Muslim from Anas).

An-Nawawi commented, "As for this deferral, then it is by blessing his lifespan, facilitating his accomplishment of good deeds, allowing him to spend his time in what benefits his Hereafter, and saving his time from being wasted on something else" (Sharh Sahih Muslim).

INTERVIEW

With the Wali of Tarabulus

Shaykh Abu Hudhayfah al-Muhajir

Question: Eight months have passed since our interview with Shaykh 'Abdul-Qadir an-Najdi. Could you summarize for us the most important events the Libyan wilayat have witnessed during this period?

Answer: All praise is due to Allah, the Strong, the Capable, the Exalted, whose power is such that "when He intends for a people ill, there is no repelling it, and there is no patron besides Him" (Ar-Ra'd 11). The heavens and the earth have come to Him willingly and by compulsion. He has spread the earth and anchored the mountains. "The thunder and the angels exalt Him with praise out of fear of Him. He sends thunderbolts and strikes therewith whom He wills, while they dispute about Allah. And He is severe in assault" (Ar-Ra'd 13). May blessings and peace be upon the cheerful warrior, and upon all his family and companions. As for what follows:

About your question concerning the rapid events that have passed by the mujahidin as quickly as the clouds, then indeed the prophets and messengers of Allah and those who follow in their footsteps and tread their path of guidance – from among the Sahabah, the Tabi'in, and the mujahidin – have one way, one path, and one history. The first of them are like the last of them in that they all will have suffered hunger, tribulations, hardship, and distress due to a tremendous wisdom decreed by our Lord. Then, when their means all become constricted and they almost despair, there comes to them the support of Allah – if He knows there to be goodness in the hearts of His slaves – and there comes to them what is better than all that has been taken from them.

Eight months of waging jihad against the enemies of Allah and endeavoring to establish His law on His earth have gone by. There were conquests and victories in the regions and villages under the control and influence of Martin Kobler, Paolo Gentiloni, Hollande, and Obama, as well as the expulsion and impairment of their allies, including the army and battalions of both the "National Accord" and "National Congress" governments, in order to forcefully take the land from them and it thereby attains the honor of returning to the embrace of the Khilafah, the authority of the Shari'ah, and the divine laws, after centuries of misguidance. Thereafter, they attacked once again in a battle in which the mujahidin sacrificed – and continue to sacrifice – everything precious and dear to them to protect the issue of tawhid and defend the boundaries of the Shari'ah. It is a battle in which the soldiers of the Khilafah were victorious in its first days when they chose death in the path of Allah so that the murtaddin would not take a step in Dar al-Islam except over the pure bodies of the shuhada. Thus, they rendered the Dunya cheap, aspiring towards what was with Allah, and competed to join the caravans of the devout mujahidin, and that is the clear victory.

Question: Perhaps the subject of the Crusader campaign against Tarabulus Wilayah – in which the murtaddin of what is known as "Operation Solid Structure" are partaking – is the most important of events that have marked this period. How did the attack of the Sahwat

on the city of Sirte begin? And why is there a lot of insistence from them on entering the city despite the heavy cost they have suffered in seeking to achieve that?

Answer: Indeed, the Crusader enemies of Allah have become fearful for their fortresses and strongholds due to the capture by the Islamic State of vast areas throughout the coasts of North Africa in Libya, its implementation of the Shari'ah, its spreading of tawhid, its crushing of shirk, and its incitement to wage jihad. So they raced to wage war against it and brought forth their vehicles and infantry. It is a war that will not protect them from what they fear and will only increase their mud in dampness, by Allah's help and tawfiq. Had this war not occurred, the mujahid would have had to re-examine his heart and doubt his intentions.

It is a war the mujahidin have entered with tranquility, being certain of victory from Allah after the best of our shuyukh and leaders ﷺ raced to meet their Lord, including our leader and shaykh, the former wali of Tarabulus ﷺ, who led the caravan of inghimasiyyin, storming the murtaddin, and with Allah's tawfiq, detonated his explosive belt in their midst. Thus, his deeds affirmed his words, and he sacrificed his pure blood for the Shari'ah. We ask Allah to elevate his status and accept him in Firdaws. This occurred about three months ago.

The murtadd attack began after the majority of the military battalions under the "Ministry of Defense" in western Libya – particularly the battalions from the city of Misratah – joined forces to wage war against the Shari'ah. They did so having direct contact with the Crusaders and while being under their air cover. But Allah enabled His mujahid slaves to devastate these quarreling battalions, which are joined together by an operations room they have named "The Solid Structure," and whose strength was declared in the beginning of the battle to be more than ten thousand fighters on the ground, in addition to Crusader-Libyan air cover. These apostates faced a small group of patient believers who anticipated their reward with Allah, believed that they would meet Him, and had confidence in His ﷻ promise.

Thus, Allah granted His slaves the tawfiq to confront them in one of the greatest battles of tawhid in our era, in defense of a land ruled by the Shari'ah at the hands of Allah's slaves, who supported themselves with tawhid and deemed their small numbers to be much greater due to the Mighty and Praiseworthy. They fought the enemies of Allah for six consecutive months, in which our Lord bestowed favor upon His weak slaves, and they carried out 120 istishhadi operations targeting the murtaddin and their convoys, in addition to hundreds of explosive devices and ambushes that shattered the murtaddin, killing and injuring nearly 5000 of them until now, and to Allah belongs all praise and favor. The mujahidin were not weakened or shaken by the Crusader-Libyan coalition's planes, which have carried out nearly 2300 airstrikes up until today, nor by the thousands of rockets and artillery and tank shells.

As for the murtaddin's desperate efforts in battle, they are motivated by their hatred of tawhid and its people, and their wish for the Shari'ah to disappear, in addition to their adherence to the orders of their Crusader masters who fight the Muslims so that they might disbelieve in Allah and make partners for Him in His rule and legislation. They fight the Muslims so that they might throw Allah's Shari'ah behind their backs and disbelieve in it, believe in democracy, and abandon jihad – and Allah's refuge is sought. Therefore, the one who is truly happy and victorious is he who meets his Lord while holding onto the ember of tawhid, grasping thereby the most secure handhold.

Question: Six months have passed since the start of the battle and the murtaddin have still not been able to end the battle in Sirte despite the Crusaders supporting them by land and by air. What is the direct reason – after Allah's grace – for the delay in the murtaddin's advance this entire period? And what are the most important military tactics that have brought about this large amount of losses in their ranks?

Answer: This steadfastness from the soldiers of the Khilafah in the city of Sirte is entirely tawfiq from Allah. They remained steadfast because of their firm belief that all the things Allah ﷻ has created – whether rocks, trees, sand, valleys, mountains, rain, wind, the darkness of night, or the light of day – are His slaves and His creation. These things bow and prostrate to Him, are allies of His patrons, have enmity towards His enemies, and dislike that Allah be disobeyed on His earth. These things are ready soldiers utilized by Allah to bring victory to His patrons when He ﷻ wishes.

As for our methods of fighting, alhamdulillah, the brothers have utilized several methods in this war that were a reason – after Allah's tawfiq – for the battle continuing until now, including booby-traps, explosive devices, tunnels, and encircling maneuvers which have frustrated the enemies of Allah. From here, the desert detachments present outside of Sirte and scattered along the coastal line between Sirte and Misratah had a major role and tremendous effect in extending the duration of the battle inside the neighborhoods of Sirte. These detachments conducted assaults and excursions with istishhadi operations that penetrated the murtaddin's fortifications and explosive devices, ambushes, and checkpoints on the enemy's supply routes that bled the murtaddin heading to wage war against the Shari'ah in Sirte.

We will not miss the opportunity to mention one of the battles, when one of the desert detachments carried out an inghimasi attack after the brothers gave bay'ah promising not to turn their faces until they met their Lord. They stormed the city of Sirte from its eastern side and took control of the area of Sawawah, the city's port, the Sirte Hotel, and the Diplomatic Guest Palaces after traversing 30 kilometers inside the areas controlled by the murtaddin. There did not remain between them and their brothers besieged in Sirte except one street. They were then killed while advancing, not retreating, after having infuriated and massacred the patrons of Shaytan. The murtaddin called on the Crusader planes for help,

leading to our knights rejoicing in shahadah in the path of their Lord, in support of their brothers and sisters, and in defense of the Shari'ah. They departed while advancing and not retreating. We judge them to be shuhada and do not place our judgment of them above Allah's.

Question: The Crusaders and their murtadd agents are raising their own hopes that their battle in Sirte will be the last of the battles against the Islamic State. What do you have to say on this?

Answer: This is what Shaytan promises them, but Shaytan does not promise them except delusion, for indeed our Lord ﷻ is strong and mighty. He does not humiliate His soldiers and does not cause His awliya to be vanquished. His slaves are victorious and His army prevails.

The mujahidin will always be superior. The Crusaders and their murtadd followers will be defeated and humiliated upon their divided paths. Indeed America, Italy, France, Britain, and all the united Crusader nations that have dug themselves in for war against the Khilafah, no matter how audacious or arrogant they may be, do not have the power to draw benefit to themselves or ward off harm. Indeed, they are more ignoble than as to be able to create a fly, even if they were to gather to do so. Rather, they are more lowly and insignificant than as to be able to recover something that a fly takes away from them with its snout. "Feeble is the seeker and the one sought. They did not make a just estimate of Allah. Indeed, Allah is powerful and exalted in might." (Al-Hajj 73-74). Likewise, they are more lowly and insignificant than as to wage war against Allah or exercise enmity towards His awliya. You will see the tawaghit of the United Nations and all those who are insolent towards our Lord today kneeling on the Day of Judgment. "And you will see every nation kneeling [from fear]" (Al-Jathiyah 28).

We say to those miserable, stubborn, disbelieving, apostates who wage war against the mujahidin today in Sirte and who hate the Shari'ah, you are fighting an ummah that has not become barren and a creed that will not be defeated. Indeed, the detachments of the mujahidin spread today throughout the deserts of Libya will make you taste severe hardship and will reclaim the cities and areas once more, by Allah's power and strength.

As for our message to those sitting back from carrying out the personal duty of jihad in Misratah specifically, and in all the cities in western Libya generally, we remind them that they have a glorious history of sacrifice and jihad. The best of their sons are those who are fighting today in Sirte, and before them, hundreds were among the best men of the Islamic State to be killed in Iraq and Sham. They were killed at the hands of the same Crusader coalition and by the same planes that are demolishing homes and buildings on the heads of their inhabitants today in Sirte. So we call on you to stand with your mujahid sons in the Islamic State, to deter others from fighting them, to prevent anyone who fought under the banner of the Cross in Sirte and declared war against the Shari'ah from continuing to do so, and to call them to repent to Allah before they are overpowered and are added to the list of the dead. Indeed, in killing there is preservation of life.

Question: Concerning the regions outside of Sirte, how do you view the situation of the soldiers of the Khilafah in the rest of the Libyan regions?

Answer: All praise and favor belong to Allah. We give glad tidings to the Muslims in general and the mujahidin in specific that their mujahid brothers in the Libyan wilayat continue to be upon abundant goodness and tremendous grace from Allah. Their covert units are scattered throughout all the cities and regions, and their detachments cruise the deserts both east and west. These days are but a temporary trial that will be followed by conquest and consolidation, by Allah's power and strength. Indeed, Allah will not make lost the blood that has flowed in defense of the Shari'ah and to repel its enemies. Allah will surely support those who support Him.

Question: In the period preceding the battle of Sirte, a large number of muhajirin flooded into the Libyan wilayat. Is the path for making hijrah to you still open? And what is the significance of the muhajirin in your arena of jihad?

Answer: Alhamdulillah, the path was and continues to be open for whoever wants hijrah, seeks the pleasure of Allah, and makes his intention sincerely for Him ﷻ. The muwahiddin – both Arab and non-Arab – continue to arrive from all places to fulfill the obligation of jihad, and to take revenge for the pure blood that has been spilled by the enemies of the religion, all the while showing zuhd towards the Dunya and its fleeting pleasures. They cross the deserts to fight those who disbelieve in the Lord of the heavens and the earth. And Allah is sufficient as a supporter.

As for their significance in the Libyan arena of jihad, then it is by their efforts, alongside that of their beloved ansar – after the grace of Allah – that the rulings of the Shari'ah were established and the enemies of Allah were fought. Indeed, from Allah's blessings upon us is that many people marched forth to our wilayat not allowing their legit excuses to hold them back. They were a proof against those who fabricate excuses for themselves from marching forth. Likewise, others who were held back by their lack of wealth sold their homes, properties, and possessions in order to join the caravan of the mujahidin. Allah ﷻ said, "Then, indeed your Lord, to those who emigrated after they had been exposed to fitnah and thereafter fought [for the cause of Allah] and were patient – indeed, your Lord, after that, is forgiving and merciful" (An-Nahl 110). We ask Allah to accept their hijrah and jihad. And with Allah is the best of rewards.

Question: How is the situation of the city of Sirte and its people now after the murtaddin have taken control over large parts of the city? And have any residents left the city since the campaign began?

Answer: The enemies of Allah, through their war on the city of Sirte, have brought a halt to the implementation of the laws of the Shari'ah in an endeavor to replace them with the laws of Kobler and their Crusader masters. Most of our people in Sirte moved to neighboring regions as far back as six months ago – and they continue to do so – during the course of which they suffered hunger and homelessness, with the enemies of Allah adding on top of that the bombardment and destruction of their houses and the looting of their properties. We give glad tidings to the ummah of our prophet, Muhammad ﷺ, that their sons, the mujahidin, will continue with their fight until there is no fitnah and the religion, all of it, is for Allah.

Question: The main reason for the Crusader campaign against the Islamic State in the Libyan wilayat is the fear of the mujahidin's operations expanding to the neighboring states of the tawaghit. The Crusaders and their agents discuss the subject of securing the regions neighboring Libya after this campaign. What are your comments on that?

Answer: Jihad for the cause of Allah – to raise high His word – and fighting His enemies will not be stopped by the condition of any ruler. Our Lord will not leave a single home except that He will enter this religion into it, whether by the honoring of some peoples or the humiliating of others – an honor by which Allah gives might to Islam, and a humiliation by which Allah disgraces kufr. Allah's Messenger ﷺ said, "Indeed, Allah gathered for me the earth, then I saw its east and its west, and the rule of my ummah will reach all that was gathered for me of it" (Reported by Muslim from Thawban). Indeed, these great battles which the mujahidin are engaging in today and the entrance of thousands of muwahhidin into the arenas of jihad seeking the places of shahadah are all good tidings of the dispersing of oppression and the emergence of the truth, "But you are indeed being hasty" (Reported by al-Bukhari from Khabbab Ibn al-Arat).

Question: How do you view the condition of the "National Accord" and "National Congress" governments today? And what will be the future of your operations against these two murtadd governments?

Answer: They have got "National Accord," "National Congress," "Parliament," and possibly fourth and fifth governments. This is the condition of the murtadd governments in Libya. They curse one another, their hearts are divided, and they wish for calamity to strike one another. Allah has divided them and has made them enemies of one another. They are disunited, and when they come together, there is infighting between them, even on the battlefronts that have brought them together to wage war against the religion.

Indeed, the soldiers of the Khilafah obey the command of their Lord to fight all those who wage war against His religion and show enmity towards His awliya. Yes, we fight and make takfir of them all, we openly declare our enmity and hatred towards them, and we condemn their democracy and shirk as our Lord has commanded, for we are not from among those who seek to purchase their love or pursue their pleasure for a fleeting portion of the Dunya, nor are we from among those who seek the means to come closer to them.

Many who used to call to supporting the Shari'ah and to the love of tawhid and its people fell into their snares and suddenly became supporters of the tawaghit, grieving for their losses and fighting in their brigades, detachments, and ministries of defense. And refuge is sought with Allah.

Question: Do you have advice for the soldiers of the Islamic State in the Libyan wilayat? And do you have a general message you would like to direct to the soldiers of the Islamic State everywhere?

Answer: To the best of mankind today, to the patient and reward-seeking mujahidin in Sirte, Benghazi, Mosul, Halab, and all other places: Indeed, your Lord is near and responsive. He sees your place and hears your speech. You relied upon Him and adhered to the means of success with which He ﷻ has commanded. You ordered good, prohibited evil, established the religion, and fought the kuffar and murtaddin. Our Lord has promised those who gather for His obedience with victory, consolidation, succession to authority, inheritance of the land, that the best outcome will be for them, and that He will drive them to Jannah in groups. Indeed, Your Lord ﷻ did not decree affliction for His slaves except in order to separate the good from the evil and the truthful from the claimants. And it is not for Allah to reveal to you the unseen.

You find among the slaves of Allah one whose condition is such that if a wound, affliction, hardship, or difficulty touches him, he makes bad assumptions about his Lord. He thinks that the disbelievers are above us and subduing us, that they have escaped us, that they have become dominant so there is none who can defeat them, that they will extinguish the light of Allah with their mouths, and that Allah will not perfect His light. We seek Allah's refuge from such thoughts. They assume of Allah other than the truth – the assumption of Jahiliyyah. "That was your assumption which you assumed about your Lord. It has brought you to ruin, and you have become among the losers" (Fussilat 23). Abu Muslim al-Khawlani ﷺ said, "Fear the judgment of the believer, for indeed Allah has placed the truth upon his tongue and heart" (Ibn 'Abdil-Barr: Bahjat al-Majalis). Indeed, our Lord ﷻ said in a qudsi hadith, "I am according to My slave's assumption of Me. If he assumes good then he will have it, and if he assumes bad then he will have it" (Reported by Ahmad and Ibn Hibban from Abu Hurayrah). "Then what do you assume regarding the Lord of creation?" (As-Saffat 87).

THE EPIC BATTLES OF SIRTE

For six months, the soldiers of the Khilafah have been waging a fierce war in the city of Sirte against Sahwat apostates who fight the Islamic State on behalf of the Crusader coalition and with its support. But Allah ﷻ has consolidated the mujahidin by inflicting the murtaddin with a great upset, and by Allah's grace, they remain steadfast, fighting in defense of Allah's Shari'ah and waging a war against the mushrikin.

Murtadd "National Accord" Government Losses

120
Istishhadi Operations

Killed & Wounded More Than
5000
Murtaddin

More Than
200
Destroyed Vehicles

Downed
2
Fighter Jets

SINAI WILAYAH HARVEST

FOR THE YEAR 1437AH

MORE THAN **1000** KILLED & WOUNDED
APOSTATE ARMY & POLICE TROOPS & OFFICERS

ELIMINATED **15** APOSTATE POLICE INCL. OFFICERS

DETONATED **263** EXPLOSIVE DEVICES

KILLED MORE THAN **50** SPIES OF THE APOSTATE ARMY

DISABLED & DESTROYED **246** VARIOUS VEHICLES

MINESWEEPERS

FAHDs/YPRs/M113s

M60 TANKS

TROOP TRANSPORTS

HUMMERS

OTHER VEHICLES

النبأ

Whoever Takes His Book as His Teacher

Will Be More Correct than Mistaken, if...

In the name of Allah. All praise is due to Allah. May blessings and peace be upon the Messenger of Allah, and upon his family, companions, and those who follow him. To proceed:

He whose shaykh is his book will be upon more correctness than error. Yes, indeed, if his book is a book that "falsehood does not approach from before nor behind; a revelation from One Wise and Praiseworthy" (Fussilat 42); a book "in which there is no doubt, a guidance for those conscious [of Allah]" (Al-Baqarah 2); a book Allah revealed to His slave "and did not make any crookedness therein" (Al-Kahf 1); a book whose "verses were perfected, then presented in detail by One Wise and Informed" (Hud 1); a book "containing precise verses, which are the foundation of the Book" (Al 'Imran 7); a book, which "if it were from other than Allah, they would have found therein many contradictions" (An-Nisa 82); a book of which Allah ﷻ said, "We have facilitated the remembrance of the Quran, so is there any who will remember?" (Al-Qamar 17), "Indeed, it is We who sent down the Reminder and, indeed, We will preserve it" (Al-Hijr 9), and, "Say, 'What is greatest in testimony?' Say, 'Allah is a witness between me and you, and this Quran was revealed to me, that I may thereby warn you and those whom it reaches'" (Al-An'am 19).

Thus, he whose book is an uncreated word – which comes from Allah and belongs to Him – while the student possesses a heart and lends an attentive ear, he shall be – without a doubt – more correct than mistaken.

The same can be said for one whose teacher is al-Bukhari or Muslim and learns from them what they have reported from the most articulate person to have spoken the Arabic language who was gifted with comprehensive speech and what they related from the best nation brought forth to mankind – the best of generations – may Allah be pleased with them.

The same goes for one whose book is the tafsir of at-Tabari, Ibnul-Mundhir, or Ibn Abi Hatim, or one whose book on creed is one of the books of "As-Sunnah" by Ahmad Ibn Hanbal, Harb al-Karmani, 'Abdullah Ibn Ahmad Ibn Hanbal, al-Khallal, al-Barbahari, or Ibn Battah, or likewise, one whose book is the works of the revivers of Islam, such as Ibn Taymiyyah or Ibn 'Abdil-Wahhab.

As for the one whose teachers are the "scholars" of the tawaghit, the deviant heretics, and the sinful abandoners of obligatory jihad, he will be mistaken more than he will be correct, except for those whom Allah has spared from such, and how few they are. How worse then is one

who follows them in what they propagate of corruption, bid'ah, and apostasy!? Refuge is sought with Allah.

Thus, the seeker of knowledge is not to be honored by his studying under the "scholars" of taghut and the callers of deviance including Ibn Baz, Ibn 'Uthaymin, Ibn Jibrin, Salih al-Fawzan, Salman al-'Awdah, Safar al-Hawali, Abu Ishaq al-Huwayni, Mustafa al-'Adawi, Rabi' al-Madkhali, Muqbil al-Wadi'i, Abu Qatadah al-Filistini, Abu Muhammad al-Maqdisi, 'Umar al-Haddushi, Hani as-Siba'i, and so on.

One of these ruwaybidah (pathetic persons too sluggish or feeble to achieve great matters) was truthful, though still a liar, when he said, "The Sunnah praising the referral to books without taking individuals and role models into consideration is the definite proof supporting the favorers of books. This proof is his ﷺ statement, when he said to his companions one day, 'Which of creation, according to you, is most amazing in iman?' They said, 'The angels.' He said, 'But how could they not believe while they are with their Lord?' They said, 'Then the prophets.' He said, 'How could they not believe when they are given revelation?' They said, 'Then us.' He said, 'How could you not believe whilst I am in your midst?' They said, 'Then who, O Messenger of Allah?' He said, 'A people coming after you, finding some pages in which they believe.' Another wording has, 'Rather a people coming after you, receiving a book between two tablets, which they believe in and the contents of which they act upon. Their reward shall be greater than yours.' Another wording has, 'They find fastened pages and act according to their contents; thus, they are the best people in faith.'[1] This narration, in its clarity, commends the taking of knowledge through 'fastened pages.' Rather, he made those who do so the greatest of people in reward and the most excellent of them in faith. This shows that returning to books is the path for salvation when times change for the worse and are filled with the evil of corrupt role models who wrongly and deceptively claim the honor of knowledge and scholarship. The 'nonconformist' individuals who return to books then should pay no heed to the words and opinions of so-and-so and so-and-so, as no one would abandon the shar'i paths for the heretical ones except out of ignorance, incapacity, or corruption, as Ibn Taymiyyah has stated. This path of taking knowledge from 'fastened pages' is a shar'i path that prevents the scholar's errors from leaping into the mind of the follower and settling therein under the guise of infallibility and religion" ('Umar Ibn Mahmud Abu 'Umar: Bayn Manhajayn).

Thereafter, the one seeking knowledge should consider some of the narrations and reports that warn against the evil "scholars."

Abu Dharr ﷺ said, "I was walking with Allah's Messenger ﷺ when he said, 'I fear something other than the Dajjal for my ummah.' He said it three times. I said, 'O Messenger of Allah, what is it you fear for the Ummah other than the Dajjal?' He said, 'Misguiding imams'" (Reported by Ahmad).

He ﷺ also said, "Indeed, Allah does not seize knowledge by taking it from His slaves, but He seizes knowledge by seizing the scholars until, when no scholar remains, the people appoint ignorant leaders. When they are asked, they pass verdicts without knowledge, by which they mislead and are misled" (Reported by al-Bukhari and Muslim from 'Abdullah Ibn 'Amr).

'Ali Ibn Abi Talib ﷺ said, "There shall soon come upon the people a time in which nothing of Islam remains except its name and nothing of the Quran remains except its script. Their masajid will be built with splendor while they are ruins, void of guidance. Their scholars will

1 Editor's Note: Ibn Kathir ﷺ references various chains and wordings of this hadith in several of his works, using it as proof for the concept of "wijadah," which is the proper relating of what one finds in a book he knows with confidence to be the work of its author (due to factors such as the fame of the author and his works) without the reader having an isnad going back to the author through the reader's teachers nor the book being handed to him by them. Ibnus-Salah (died 643AH) said, "Some of the experts in the field of Usul al-Fiqh from the Shafi'iyyah firmly stated that it is obligatory to act upon wijadah when confidence is achieved thereby… There is no means other than this for later eras, due to the difficulty of achieving the conditions of riwayah (reporting) therein" (Ibn Kathir: Ikhtisar 'Ulum al-Hadith), meaning, if a book is known to be that of the author and the isnad from the author to the Prophet ﷺ is reliable, then a secondary isnad is not needed from the author to later and current generations whose profiles are not as well documented and who are not on par with earlier generations. Wijadah is the practice of scholars and students of the later eras to the current times, and Allah knows best.

One should not take the evil "scholars" of the tawaghit as his teachers

be the worst creatures under the sky. Fitnah arises from them and is only due to them" (Reported by al-Bayhaqi in Shu'ab al-Iman).

Thus, when the scholars have died and none of them remain except a few – either as murabitin on the frontiers, prisoners held by the tawaghit, or fugitives seeking refuge in caves – attaining knowledge from "scholars" is not respected except by someone who is ignorant of the reality of honorable knowledge. This is because useful knowledge is what bears fruits within the hearts and upon the limbs. 'Ubadah Ibn as-Samit ﷺ said, "Shall I tell you what will be the first part of knowledge to be lifted from the people? It is khushu' (humble submission, especially in prayer). A time will soon come where you will not find a single man with khushu' inside any major masjid" (Reported by at-Tirmidhi).

'Ali Ibn Abi Talib ﷺ said, "Indeed, the true faqih is he who does not make the people lose hope in Allah's mercy, nor does he make allowances for them to commit disobedience of Allah, nor does he make them feel secure against Allah's wrath, nor does he abandon the Quran, turning away from it for something else. There is no good in worship lacking knowledge, nor knowledge lacking understanding, nor recitation lacking contemplation" (Reported by ad-Darimi).

Mujahid ﷺ said, "Indeed, the faqih is he who fears Allah" (Reported by ad-Darimi).

It was said to al-Hasan al-Basri ﷺ, "That is not what the fuqaha say." So he replied, "Woe to you! Have you ever really seen a faqih?! Rather, the faqih is the zahid in the Dunya, the desirous for the Akhirah, the perceptive regarding the matters of his religion, the persistent in worship of his Lord" (Reported by ad-Darimi).

'Ali Ibn Abi Talib ﷺ said, "O bearers of knowledge, act according to it, for the scholar is he who acts according to what he learns and whose deeds are consistent with his knowledge. Many peoples will come whose knowledge never passes their throats. Their deeds contradict their knowledge and their intentions contradict their claims. They will sit in circles, boasting before each other to the extent that a man will be angered if his companion leaves him to sit with someone else. Their deeds in these gatherings will not ascend to Allah" (Reported by ad-Darimi).

Indeed, true knowledge is the fear of Allah, who said, "Only those of Allah's servants having knowledge fear Him" (Fatir 28). Whoever does not fear Allah, by leaving that which Allah hates and that which angers Him, then such a person is neither a scholar nor a faqih, even if he studies, teaches, and claims to be a scholar. Likewise, whoever does not call people to serious matters nor warns them against immoral concessions, then he is not a scholar.

Thus, seeking knowledge from those who are "the worst creatures under the sky" and those who are from "the callers to the gates of Jahannam" is not praiseworthy. As for following the path of pages, during an era in which the scholars have disappeared – save those on the frontlines, in prisons, or in caves – then such is praiseworthy, according to the traditions, and all praise is due to Allah, by whose blessing righteous deeds are completed.

One must also beware of conceit and arrogance, especially if Allah tests him through his accompanying of evil "scholars." He should remember what 'Abdullah Ibn Ahmad Ibn Hanbal reported from 'Abdur-Rahman Ibn Abi Layla, from Ubayy Ibn Ka'b, that Allah's Messenger ﷺ said, "Two men proclaimed their lineages during the time of Musa ﷺ. One of them [arrogantly] said, 'I am so-and-so, the son of so-and-so,' mentioning nine ancestors, 'and who are you, O pathetic one?' The other man said, 'I am so-and-so, the son of so-and-so, the son of Islam.' Then Allah revealed to Musa ﷺ, 'Concerning these two who proclaimed their lineages, then as for you, O you who proclaims his descent from nine people in Hellfire, then you are the tenth of them! And as for you, O you who proclaims his descent from two people in Jannah, then you are the third of them in Jannah'" (Zawa'id Musnad Ahmad).

Thus, can a seeker of knowledge ever be proud of a résumé filled with sitting in the circles of corrupt, heretical, and apostate individuals?!

O Allah, indeed we take refuge with You from knowledge that does not benefit, from a heart that does not fear, from a desirous soul that is never gratified, and from supplication that goes unheard.

Advice for Mujahidin When Facing the Enemy

Be Sincere

Allah ﷻ said, "Do not be like those who left their homes in vane and to show off to people, while they divert [others] from the cause of Allah; and Allah is encompassing of what they do" (Al-Anfal 47).

Obey the Emir

Allah's Messenger ﷺ said, "Whoever obeys me has then obeyed Allah. Whoever disobeys me has then disobeyed Allah. Whoever obeys the emir has then obeyed me. And whoever disobeys the emir has then disobeyed me. The leader is a shield behind which the enemy is fought and by which protection is sought. If he commands taqwa for Allah and is just, then he will be rewarded for that. But if he says other than that, then he will be held accountable for it" (Reported by al-Bukhari and Muslim from Abu Hurayrah).

Avoid Disputation

Allah ﷻ said, "Obey Allah and His Messenger and do not dispute, lest you falter and your strength goes away, and be patient. Verily Allah is with those who are patient" (Al-Anfal 46).

Remember Allah Often

Allah ﷻ said, "O you who believe! When you encounter a party, be steadfast and remember Allah much, that you might succeed" (Al-Anfal 45).

Be Patient

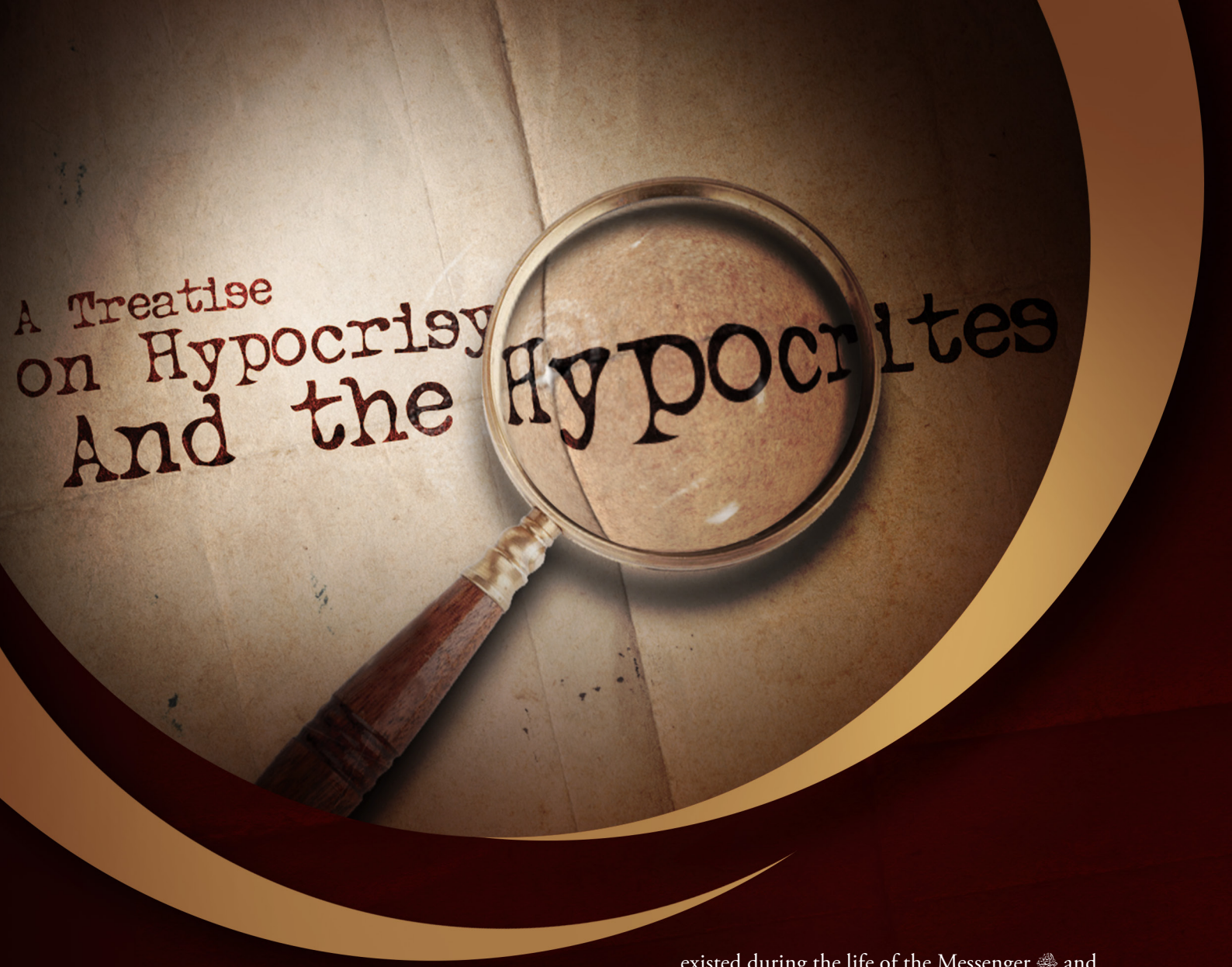
Allah ﷻ said, "If there is a hundred of you who are patient, they will defeat two hundred, and if there are a thousand of you, they will defeat two thousand, by Allah's permission; and Allah is with those who are patient" (Al-Anfal 65-66).

Be Steadfast

Allah ﷻ said, "O you who believe! When you encounter those who disbelieve in battle, do not turn to flee; and whoever turns away on that day, unless changing direction for combat or joining [another] company [of troops], then he has earned the wrath of Allah; and his abode is Hellfire – what an evil destination" (Al-Anfal 15-16).

Massacre the Kuffar

Allah ﷻ said, "When you encounter those who disbelieve, then strike their necks until when you have massacred them, then bind [the prisoners] tightly" (Muhammad 47), and "It is not for a prophet to take prisoners until he massacres [those who disbelieve] in the land" (Al-Anfal 67).



Authored by Ibn Taymiyyah
Abridged by Ibn 'Abdil-Wahhab

Know – may Allah have mercy upon you – that since Allah ﷻ sent Muhammad ﷺ and honored him with hijrah and victory, mankind has divided into three groups: the muminin (believers), who are those who believe in him inwardly [in the heart] and outwardly [in words and deeds]; the kuffar (disbelievers), those who disbelieve in him outwardly, and the munafiqin (hypocrites), those who believe in him outwardly but not inwardly. In this regards, Allah commenced Surat al-Baqarah with four verses describing the believers, two describing the disbelievers, and thirteen describing the hypocrites.

Iman (belief), kufr (disbelief), and nifaq (hypocrisy) each have pillars and branches, as proven by the Book and the Sunnah and as explained by 'Ali Ibn Abi Talib ﷺ in a narration reported from him. Nifaq includes major nifaq, which causes one to be in the lowest level of Hellfire. This is like the nifaq of 'Abdullah Ibn Ubayy and others and it includes belying the Messenger, rejecting part of what he brought, hating him, not believing it to be obligatory to follow him, reveling in the losses suffered by his religion, or becoming upset over victories for his religion, and similar traits only held by the enemies of Allah and His Messenger. This form of hypocrisy existed during the life of the Messenger ﷺ and it continues to exist thereafter, even more so, since the causes of iman were stronger in his time. If hypocrisy existed despite the strength of iman then, it is more likely to exist in later times. This is major nifaq, from which we seek refuge with Allah.

As for minor nifaq, then it is hypocrisy in one's own actions, like lying when speaking, going back on one's promise, or betraying trusts, as is famously reported from the Prophet ﷺ, that he said, "The signs of the munafiq – even if he prays, fasts, and claims to be a Muslim – are three: When he speaks, he lies, when he promises, he goes back on his promise, and when he is entrusted, he betrays the trust" (Reported by Muslim from Abu Hurayrah).

Included in this category is the abandonment of jihad, as this is a trait of the munafiqin, as he ﷺ said, "Whoever dies without having fought nor having incited himself to fight, dies upon a trait of nifaq" (Reported by Muslim from Abu Hurayrah).

Allah revealed Surat Baraah [at-Tawbah], which was also called al-Fadihah (the Exposer) because it exposed the munafiqin, just as Ibn 'Abbas ﷺ said, "It is the Exposer, as 'And

amongst them are…,' continued being revealed until they thought that no one would be spared from being mentioned therein." Al-Miqdad Ibn al-Aswad said, "It is Surat al-Bahuth (the Seeker) because it sought out the secrets of the munafiqin." Qatadah said, "It is al-Muthirah (the Revealer), because it revealed the scandals of the munafiqin."

This surah was revealed in the last of the Messenger's ﷺ battles, during the Battle of Tabuk, after Allah had honored Islam and made it victorious. So He revealed therein the conditions of the munafiqin, describing them with cowardice and stinginess. As for cowardice, then that is in their abandoning jihad. And as for stinginess, then that is in their turning away from spending for the cause of Allah.

Allah ﷻ said, "Those who are stingy with what Allah has given them of His bounty should not think it is something good for them. Rather, it is bad for them. On the Day of Resurrection, they will be strangled by what they withheld. And to Allah belongs the inheritance of the heavens and the earth, and Allah is informed about what you do" (Al 'Imran 180). He also said, "Whoever turns away on that day, unless changing direction for combat or joining [another] company [of troops], then he has earned the wrath of Allah; and his abode is Hellfire – what a wretched destination" (Al-Anfal 16).

Apostate media man spreading frightful news

Also, regarding them being described therein with cowardice and panic, He ﷻ said, "They swear by Allah that they are of you, but they are not of you. Rather, they are a people who are fearful – if only they could find a refuge," like strongholds and fortresses, "or caverns," in which they could settle, "or any tough entrance," no matter how difficult it could be, "they would turn thereto," away from jihad, "while running in flight," i.e. moving swiftly, undeterred by anything, just as a wild horse bolts uncontrollably (At-Tawbah 56-57).

Allah ﷻ also said, "The believers are only those who believe in Allah and His Messenger – then do not doubt – and wage jihad with their wealth and their selves for Allah's cause. These, they are the truthful" (Al-Hujurat 15), so He defined believers as those who believe and wage jihad. He ﷻ also said, "Those who believe in Allah and the Last Day do not seek your permission to be excused from waging jihad with their wealth and their selves, and Allah is aware of those with taqwa. Only those who do not believe in Allah and the Last Day seek your permission [to be excused from waging jihad]. Their hearts are in doubt, thus they waver in their doubt" (At-Tawbah 44-45). This is Allah saying that the believer does not seek permission to leave jihad, and that only those who do not believe seek such permission. How, then, about one who leaves jihad without even asking permission?!

He ﷻ said, describing them with stinginess, "Nothing prevented their contributions from being accepted from them except that they disbelieved in Allah and in His Messenger, that they do not come to prayer except while being lazy, and that they do not spend [for Allah's cause] except reluctantly" (At-Tawbah 54). If this is Allah's ﷻ censure of one who spends for Allah's cause, but reluctantly, then what about one who does not spend at all?!

He ﷻ also explained that when the munafiqin came close to Madinah, they would sometimes say, "What happened to us is due to the misfortune you bring, as you called people to this religion, fought them because of it, and opposed them." At other times, they would say, "You told us to stay here; otherwise, if we had just abandoned the city, this would not have happened to us." At other times, they would say, "You, with your small numbers and weakness, want to break the enemy?! Your religion has deluded you!" At other times, they would say, "You are insane; you have no minds. You want to destroy yourselves and those with you!"

At other times, they would say different kinds of harmful speech, thus Allah ﷻ described them, saying, "They think the factions have not yet parted, and if the factions do come [again], they would like to betake themselves to the Bedouins, asking about your news [from afar]. And if they remained with you, they would not fight except very little" (Al-Ahzab 20). So He ﷻ described them with three traits. The first trait was that they – due to their fear – thought that the factions had not yet left the area. This is the condition of the coward in whose heart is a disease, as his heart is quick to believe frightful news and reject news of safety and security. The second trait was that these hypocrites wished not to be amongst the Muslims when the factions arrived. Rather, they wished to be in the desert, among the Bedouins, asking about the Muslims' news from afar, "What is the news of Madinah? What is the news of the people?" The third trait is that when the factions arrived with these hypocrites amongst the Muslims, the hypocrites would not fight except very little. Indeed, these three traits are applicable to many people today.

Indeed Allah Has Blessed Me

All praise belongs to Allah, the Lord of creation, and may blessings and peace be upon the Seal of the Prophets and Messengers. To proceed:

The saying, "Indeed, Allah has blessed me" (An-Nisa 72) – in the context of the surah – was not the saying of the believers and the truthful, those who were grateful to Allah for His blessings; rather, it was the saying of the munafiqin, when they stayed back from combat, distancing themselves from the site of tribulation, death, and injury. It is a saying considered acceptable by those who stay back from a battle in which the mujahidin lose a round of combat, withdraw from an area, or are killed in large numbers. The source of this saying is nothing but ignorance of the true blessing for which the believer must be grateful.

Explaining His ﷻ saying, "Of you is he who lingers behind; then, if a disaster strikes you, he says, 'Indeed Allah has blessed me, since I was not present with them'" (An-Nisa 72), Ibn Kathir ﷺ said, "Mujahid and others said that this was revealed about the munafiqin. Muqatil Ibn Hayyan said, "Lingers behind' means he stays back from jihad.' This could possibly mean that he himself lingers behind and makes others linger behind from jihad. This is like what 'Abdullah Ibn Ubayy Ibn Salul (may Allah curse him) would do. He would delay waging jihad and then discourage others from going out for battle. This is the opinion of Ibn Jurayj and at-Tabari on this verse. For such, Allah ﷻ revealed what the munafiq who delays waging jihad would say, 'then, if a disaster strikes you,' meaning death, shahadah, or the enemy overcoming you, all by Allah's wisdom, 'he says, 'Indeed Allah has blessed me, since I was not present with them," meaning since I was not present with them during the battle. He considers that to have been from Allah's blessings upon him, not realizing how much passed him by of reward for patience or shahadah."

When the muwahhid knows this and hears that a group of his brothers have been afflicted by a test or tribulation, he is certain that the true blessing is to have been afflicted alongside them or to have been killed before them. For fleeing from shahadah is not a blessing. Rather, the blessing would be for the slave to plunge into the midst of battle, to be on the frontlines, and to not turn his face away until he is killed. This is the true blessing. This is the correct understanding, which the believer must set firmly in his soul, thus seeking to be killed wherever he expects that. Allah's Messenger ﷺ said, "Of the best livelihood for people, is that a man takes hold of his steed's reins in the cause of Allah, flying on its back; whenever he hears a battle cry or other sound of war, he flies to it, in search of being killed or dying in its most expected places" (Reported by Muslim from Abu Hurayrah).

One of the ugliest of sayings and deeds of the munafiqin is their grief after missing out on what Allah grants His believing slaves of victory and ghanimah (war booty). He ﷻ said, "If some favor from Allah reaches you, he will surely say, as if there had never been any love between you and him, 'Oh, if only I had been with them, then I could have achieved a great success'" (An-Nisa 73). Ibn Kathir said, "'If some favor from Allah reaches you,' meaning victory, triumph, and ghanimah, 'he will surely say, as if there had never been any love between you and him,' meaning as if he were not from the people of your religion, "Oh, if only I had been with them, then I could have achieved a great success," meaning I could have taken a share of what they obtained, and that such is his greatest concern and intention."

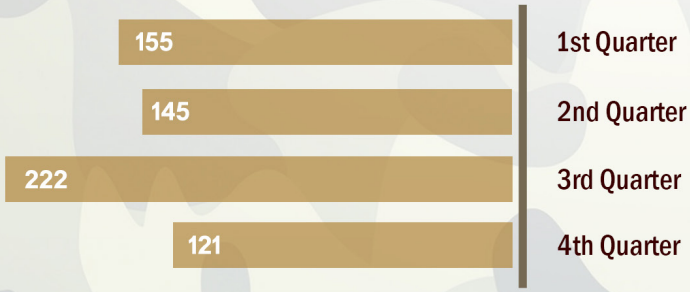
In conclusion, whoever regrets missing out on ghanimah or triumph or is joyful for staying behind when Muslims are afflicted in battle, then he must review his iman, he must fear his Lord, and he must abundantly ask Allah for guidance and steadfastness, and all praise belongs to Allah, the Lord of creation.

حصاد الشام

SHAM HARVEST

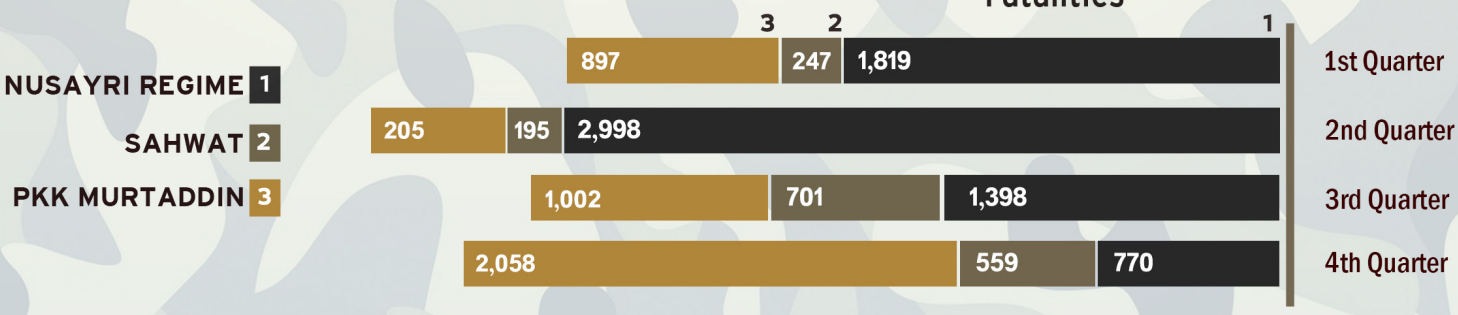
Most Significant Military Operations During 1437AH

Destroyed Vehicles



Istishhadi Operations

Fatalities



The Pledge

To Fight to the Death

Indeed, having patience during war and being steadfast when the battle rages are among the best deeds according to Allah. These are characteristics of those who have taqwa (reverent fear) and those whom Allah has praised in His noble book, saying, "Those who have patience during poverty and hardship and at the time of battle, these are those who are truthful; and these are those with taqwa" (Al-Baqarah 177). Likewise, His Messenger ﷺ made these traits those of the best shuhada. When he ﷺ was asked, "Who are the best of shuhada," he said, "Those who, if they are cast into the fray, do not turn their faces until they are killed. These will recline in the lofty chambers of Jannah. Your Lord laughs [out of His contentment with] them, and when your Lord laughs for a slave in the Dunya, then the slave has nothing to account for" (Reported by Ahmad from Nu'aym Ibn Hammar).

Considering the danger of retreating before the enemy and fleeing out of fear of death, and what that entails of disrupting the Muslim row and being a cause for enemy victory, Allah ﷻ warned His believing slaves of this sin, which results in Allah's wrath upon the perpetrator and causes him to enter the fire of Jahannam. He ﷻ said, "O you who believe, when you meet those who disbelieve in battle, do not turn in flight. And whoever turns away on that day, unless changing direction for combat or joining [another] company [of troops], then he has earned the wrath of Allah; and his abode is Hellfire – what a wretched destination" (Al-Anfal 15-16). Therefore, turning away on the day of battle is one of the greatest of sins, just as the Prophet ﷺ said, "Avoid the seven grievous sins." They said, "O Messenger of Allah, what are they?" He said, "Committing shirk with Allah, sorcery, killing a soul that Allah forbade to be killed except for a rightful cause, consuming the orphan's wealth, consuming interest, turning away on the day of battle, and defaming believing, unaware, chaste women" (Reported by al-Bukhari and Muslim from Abu Hurayrah).

Since the Muslims are like a structure, which is strengthened by each of its parts, the action of the Sahabah ﷺ was to give bay'ah (a pledge) to be patient during encounters with the enemy and to be steadfast in battle until they were to be killed or granted victory by Allah. There is much evidence for this from the Book of Allah, the Sunnah of His Prophet ﷺ, and the actions of the Sahabah ﷺ.

Pledging to Abide by a Virtuous Deed

Indeed, fulfilling covenants is an obligation, whether the pledge is to Allah or to one of His slaves, as Allah ﷻ said, "Fulfill My covenant – I will fulfill your covenant" (Al-Baqarah 40), and He said, "Fulfill the covenant of Allah, if you make a covenant, and do not break oaths after making them, after you have made Allah a witness over you. Indeed, Allah knows what you do" (An-Nahl 91), and He said, praising the believers, "Those who fulfill their covenants when they make covenants" (Al-Baqarah 177), and, "Certainly, whoever fulfills his covenants and has taqwa, then indeed Allah loves those who have taqwa" (Al 'Imran 76). And a covenant should only be fulfilled if the mentioned deed is permissible for a Muslim to do, not if it is haram to do.

Ibn Taymiyyah ﷺ said, "It is not permissible for the children of Adam to make covenants, contracts, oaths, or conditions upon that which conflicts with what Allah and His Messenger have commanded" (Majmu' al-Fatawa).

Permissible deeds include making a covenant to be steadfast during combat. If that combat is in obedience to Allah, like a Muslim fighting the kuffar, Khawarij, or bughat (Muslims who wrongly fight other Muslims), then it is an obligation to fulfill this covenant. But if the fighting is haram, like the combat performed against the Muslim Jama'ah by the mubtadi'ah and the bughat, then it is not permissible to partake therein to begin with, never mind pledging to do so! Rather, it is obligatory to break such a covenant for the sake of seeking nearness to Allah.

The Ruling of Pledging to Die in Shar'i Combat

About this kind of pledge, Allah ﷻ said, "Indeed, those who make a pledge to you are actually pledging to Allah. The hand of Allah is over their hands. So whoever breaks [his oath] then he is only breaking [it] against his own self. And whoever fulfills what he covenanted with Allah, then He shall give him a great reward" (Al-Fath 10).

At-Tabari ﷺ said, "Allah ﷻ is saying to His Prophet Muhammad ﷺ, 'Indeed, those who pledge to you at Hudaybiyyah, from amongst your companions, that they will not

flee upon encountering the enemy, nor will they retreat, they are actually pledging to Allah.' That is, their pledge to you is actually a pledge to Allah, because Allah is the One who guarantees them Jannah for their fulfilment thereof."

Ibn Kathir ﷺ said, "This pledge was Bay'at ar-Ridwan[1] and was made beneath the acacia tree at Hudaybiyyah. The Sahabah who pledged to Allah's Messenger ﷺ that day were said to have been 1,300, 1,400, or 1,500, and the middle number is most correct."

Pledging to fight to the death is a tradition preserved in numerous books of hadith. It was even made into chapter headings by imams like al-Bukhari, who said in his sahih, "Chapter: On the pledge during war to not flee, and some said, 'to die,' due to His ﷻ saying, 'Indeed Allah was pleased with the believers when they pledged to you under the tree.'" He then mentioned the related hadith in that chapter. Likewise, an-Nawawi named a chapter in "Sahih Muslim," "Chapter: On the desirability of the army giving a pledge to the Imam when setting out for combat, and the explanation of Bay'at ar-Ridwan under the tree." Similarly, an-Nasai made two chapters in "As-Sunan al-Kubra," one entitled, "To Pledge to Not Flee," and the other, "To Pledge to Fight to the Death."

The conditions of Bay'at ar-Ridwan were transmitted in several reports from the Sahabah, about which an-Nawawi said, "In the report of Jabir and Ma'qil Ibn Yasar, 'We pledged to him on the Day of Hudaybiyyah to not flee, and we did not pledge to die [without even fighting],' and in the report of Salamah, that they pledged to him on that day to fight to the death, which is the same meaning of the report of 'Abdullah Ibn Zayd Ibn 'Asim, and in the report of Mujashi' Ibn Mas'ud, 'The pledge was to abide by hijrah, Islam, and jihad,' and in the hadith of Ibn 'Umar and 'Ubadah, 'We pledged to listen and obey and to not dispute the matter of those in authority,' and in a report from Ibn 'Umar in other than Sahih Muslim, 'The pledge was to be patient.' Scholars have said that this last report combines all of the various meanings, clarifying that the intended meaning of all of the reports is that to pledge to not flee means to have patience until we defeat our enemy or we are killed – and that is the meaning of pledging to die, i.e. we remain steadfast, even if that causes us to die – not that death in and of itself is what is intended. Such is also what is meant by pledging to wage jihad, i.e. to have patience therein, and Allah knows best" (Sharh Sahih Muslim).

Ibn Hajar said, "There is no contradiction between their saying that they gave him a pledge to die and not flee, as the intended meaning of pledging to die is to not flee even if doing so results in their deaths. They did not mean that they only sought to die. This is what Nafi' disapproved of, and instead said, 'Rather, he took a pledge from them that they would be patient,' meaning they would be patient in being firm and not fleeing whether that led them to their deaths or not" (Fath al-Bari).

Ibnul-Qayyim said, "The Prophet ﷺ would have his companions pledge, during war, to not flee, sometimes having them pledge to die" (Zad al-Ma'ad).

Ar-Rafi'i said, "It is recommended, when the Imam sends a company of troops, that he appoints an emir over them, commands them to obey him, instructs him regarding them, and that he takes a pledge from the troops that they not flee" (Ash-Sharh al-Kabir).

This was what the Sahabah did. The most famous report being that of Yarmuk, where 'Ikrimah Ibn Abi Jahl ﷺ said, on that day, "Who will pledge to die?" So al-Harith Ibn Hisham and Dirar Ibn al-Azwar and 400 of the Muslims' dignitaries and knights gave a pledge to him. They fought in front of Khalid's command tent until they all were injured or killed, except those who survived, including Dirar Ibn al-Azwar (Tarikh at-Tabari). Ibn Hajar said, "'Ikrimah was an emir over some of the cavalry squadrons, and that was in the year 15AH, during the khilafah of 'Umar" (Al-Isabah fi Tamyiz as-Sahabah). This happened in the presence of many Sahabah, and none of them objected.

The Obligation of Fulfilling This Pledge

Ibnul-Jawzi said, "Breaking a covenant means to abstain from fulfilling what it entails of conditions" (Zad al-Masir), and doing so is forbidden. Allah ﷻ said, "Whoever breaks [his oath] then he is only breaking [it] against his own self" (Al-Fath 10). He ﷻ also said, "Do not break oaths after making them" (An-Nahl 91). The Prophet ﷺ said, "The signs of the munafiq are three: When he speaks, he lies; when he promises, he goes back on his promise; and when he is entrusted, he betrays the trust" (Reported by al-Bukhari and Muslim from Abu Hurayrah). He ﷺ also said, "Muslims are bound to their conditions" (Reported by Abu Dawud and al-Hakim).

Ibn Taymiyyah said, "Whoever has stipulated a condition and then nullifies it has indeed committed treachery, as the Book and the Sunnah have come with the command to fulfill covenants, conditions, agreements, and contracts, to keep trusts, and to take care in doing so. The Book and the Sunnah have also come with the prohibition of treachery, breaking covenants, and betrayal, and with severity against whoever does so" (Majmu' al-Fatawa).

The warning against treachery has come in the hadith of the Prophet ﷺ, "A flag is hoisted for each traitor – at his rear [in disgrace] – on the Day of Resurrection, and it will be said, 'This is the treachery of so-and-so'" (Reported by al-Bukhari and Muslim from Ibn 'Umar). Based upon this, it is not permissible for any person who has made a pledge to fight to the death to break that pledge, and it is an even greater crime to do so in hard times for the mujahidin, when the ranks line up to fight, when the enemy nears, or during combat itself.

So each Muslim must be careful in fulfilling his covenant to Allah by being steadfast, in fulfilling for his brethren what he pledges to them of having patience during battle, and in not betraying them until Allah grants them victory or he dies seeking that victory, just as he pledged to Allah and pledged to his brothers. And He should remember Allah's ﷻ words, "Among the believers are men who were truthful to the covenants they made with Allah. Of them is he who has fulfilled his vows [and died], and of them is he who is waiting – and they did not alter [their vows] at all" (Al-Ahzab 23).

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1 Bay'at ar-Ridwan refers to the Sahabah's pledge to the Prophet ﷺ prior to the truce of Hudaybiyyah, pledging to fight the mushrikin of Quraysh to the death upon hearing a report of 'Uthman being killed. Allah ﷻ said, "Indeed Allah was pleased with the believers when they pledged allegiance to you under the tree" (Al-Fath 18).

The Virtue Of Ribat

Allah ﷻ said, **"O you who believe, be patient, outlast [your enemy] in patience, perform ribat, and fear Allah that you may succeed"** (Al 'Imran 200).

Allah's Messenger ﷺ said, **"Two eyes Hellfire will not touch: an eye that wept out of reverence for Allah and an eye that spent the night keeping guard for Allah's cause"** (Reported by at-Tirmidhi from Ibn 'Abbas; at-Tirmidhi declared it hasan).

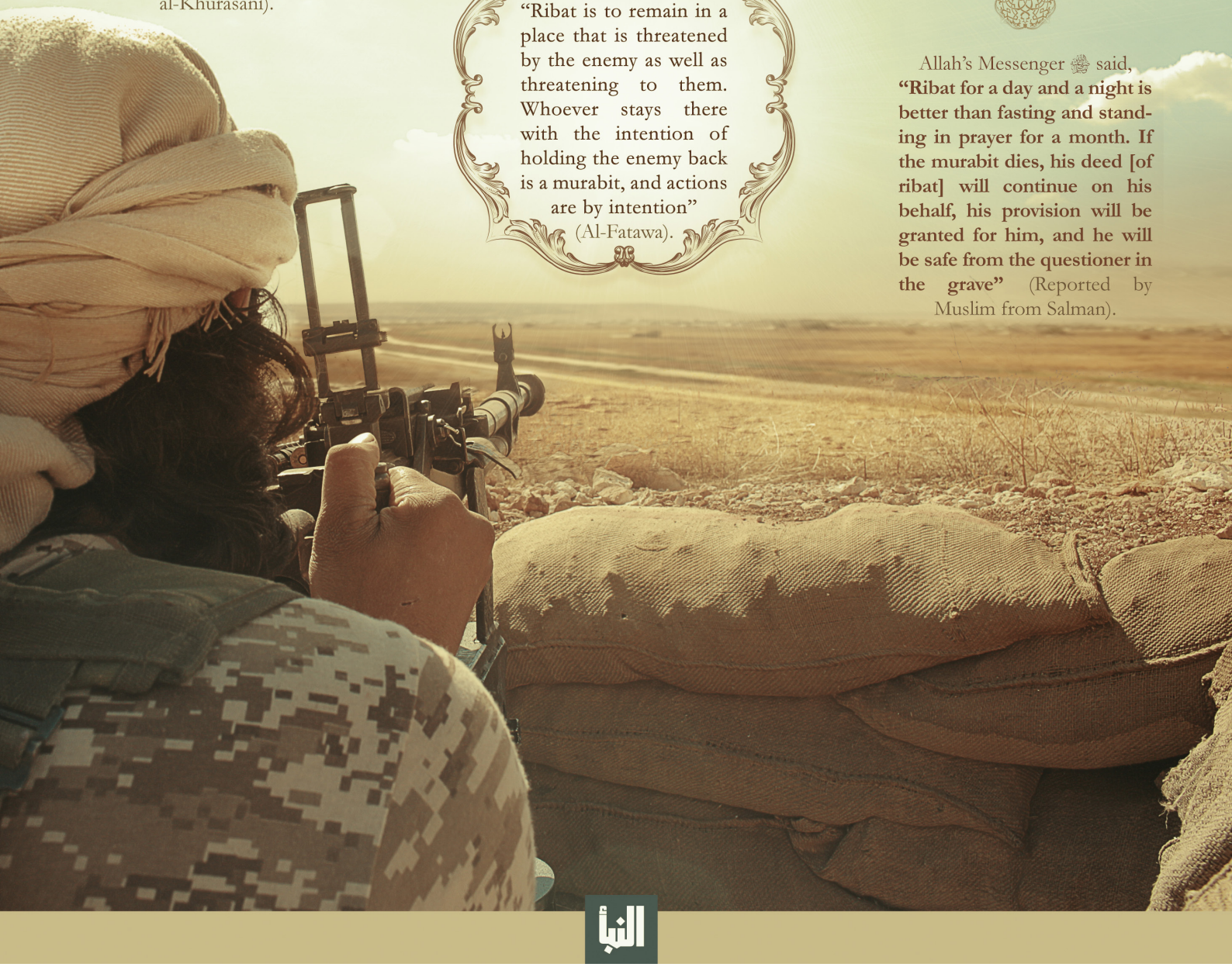
It was reported that Abu Hurayrah ﷺ said, **"Ribat for Allah's cause is more beloved to me than catching Laylatul-Qadr in one of the two masjids: Masjid al-Haram and the Masjid of Allah's Messenger ﷺ. Whoever performs ribat for three days in Allah's cause has performed ribat, and whoever performs ribat for forty days has achieved a complete ribat"** (Reported by Sa'id Ibn Mansur from 'Ata al-Khurasani).

Ibn Taymiyyah ﷺ said, "Ribat is to remain in a place that is threatened by the enemy as well as threatening to them. Whoever stays there with the intention of holding the enemy back is a murabit, and actions are by intention" (Al-Fatawa).

Allah's Messenger ﷺ said, **"Ribat for a day in Allah's cause is better than the Dunya and what is on it"** (Reported by al-Bukhari from Sahl Ibn Sa'd as-Sa'idi).

Abu Salih Mawla 'Uthman said, **"I heard 'Uthman ﷺ say at Mina, 'O people! Indeed, I shall narrate to you a word I heard from Allah's Messenger ﷺ. He said, 'Ribat for a day in Allah's cause is better than a thousand days other than it.' So let a person perform as much ribat as he wishes. Have I conveyed this message?' They said, 'Yes!' He said, 'O Allah, bear witness'"** (Reported by Ahmad, ad-Darimi, at-Tirmidhi, and an-Nasa'i).

Allah's Messenger ﷺ said, **"Ribat for a day and a night is better than fasting and standing in prayer for a month. If the murabit dies, his deed [of ribat] will continue on his behalf, his provision will be granted for him, and he will be safe from the questioner in the grave"** (Reported by Muslim from Salman).



Allah ﷻ said, **"[If you] remember Me, [then] I will remember you, and thank Me and do not be ungrateful to Me"** (Al-Baqarah 152).

Dhikr الذِّكر

BIDA' | MERITS | TYPES

DEFINING DHIKR

Ibn Taymiyyah ﷺ said, "[Dhikr is] anything that the tongue pronounces and the heart conceives which brings one closer to Allah" (Al-Fatawa).

SOME OF ITS TYPES

1. The dhikr of mentioning Allah's names and attributes, praising Him therewith, while exalting Him above what does not befit Him ﷻ. Included in this is saying "subhanallah" and "al-hamdu lillah," as well as speaking about His attributes, like referring to His knowledge, His hearing, and His power ﷻ.
2. The dhikr of mentioning His commands, prohibitions, and rulings, as well as reminding others of them and resolving to adhere to them. This includes commanding virtue and forbidding vice.
3. Reading the Quran, seeking knowledge, reflecting over the ayat of Allah ﷻ, and speaking about His blessings.

SOME OF ITS MERITS

1. **Dhikr Gives Life to the Heart**
   The Prophet ﷺ said, "The likeness of one who remembers his Lord and the one who does not remember his Lord is the likeness of the living and the dead" (Reported by al-Bukhari and Muslim from Abu Musa).
2. **Receiving Tranquility and Mercy**
   The Prophet ﷺ said, "People do not sit, remembering Allah ﷻ, except that the angels encircle them, mercy covers them, tranquility descends upon them, and Allah mentions them to those [angels] with Him" (Reported by Muslim from Abu Hurayrah and Abu Sa'id al-Khudri).

SOME BIDA' REGARDING DHIKR

Using unreported adhkar, believing in their merit, and adhering to them regularly.

Ibn Taymiyyah ﷺ said, "It is not allowed for anyone to introduce people to any kind of adhkar or supplications that are not already prescribed, making them into routine forms of worship, having people regularly perform them, just as they regularly pray the five prayers. Rather, this is to innovate in religion, which Allah did not permit (Al-Fatawa).

Mentioning only the name "Allah" or the pronoun "He" (hu).

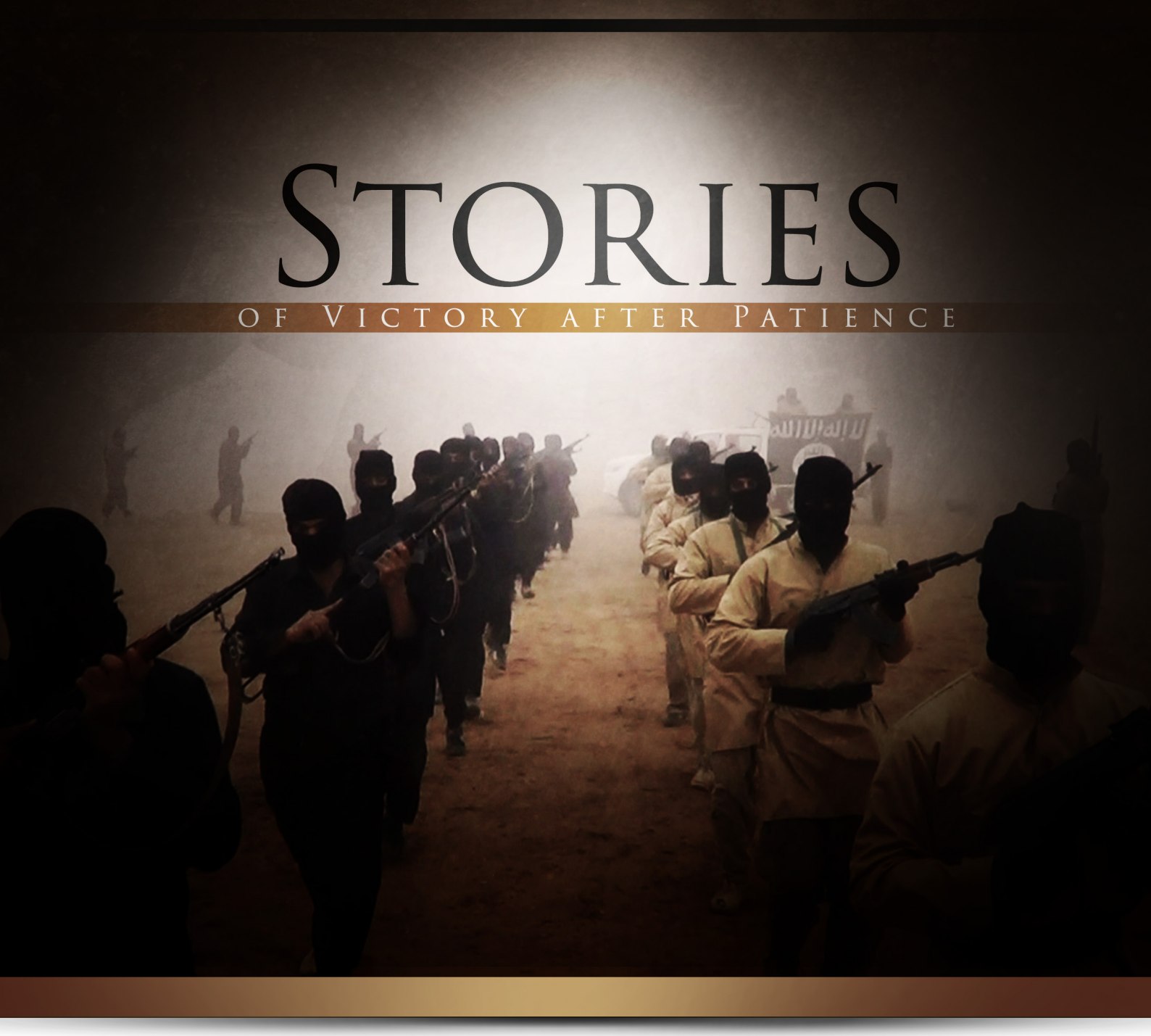
Ibn Taymiyyah ﷺ said, "The Shari'ah does not recommend dhikr unless it is complete, meaningful speech, like 'La ilaha illallah' and 'Allahu akbar' … As for an isolated name, like saying, 'Allah Allah,' or a pronoun, like, 'He He,' then this is not prescribed in the Book or the Sunnah" (Al-Fatawa).

Bida' in Performing Dhikr.

This includes dancing, reciting love poetry, using drums, humming, and other such things done by people in Sufi orders.

STORIES

OF VICTORY AFTER PATIENCE



Allah ﷻ clarified for the Ummah the means and conditions for its victory over its enemies so that its honor and triumph would endure as long as it acts in accordance with its knowledge. From among those means are patience and steadfastness. Allah ﷻ said, "O you who believe, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful" (Al-Anfal 45). He ﷻ also mentioned that a small, patient group of believers can defeat a large assembly of disbelievers, by Allah's permission. He ﷻ said, "O Prophet, urge the believers to battle. If there are among you twenty [who are] steadfast, they will overcome two hundred. And if there are among you one hundred [who are] steadfast, they will overcome a thousand of those who have disbelieved because they are a people who do not understand" (Al-Anfal 65).

The evidences in the biography of the Prophet ﷺ, the biographies of his followers, and the history of the Muslims prove that patience and perseverance are a major cause for victory. In the Battle of Ahzab (5AH), the mushrikin of the Arabs assembled against the Muslims together with the Jews who had allied with them, and laid siege to the city of the Prophet ﷺ, until the situation became as Allah ﷻ described, "[Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats and you assumed about Allah [various] assumptions. There the believers were tested and shaken with a severe shaking. And [remember] when the hypocrites and those in whose hearts is disease said, 'Allah and His Messenger did not promise us except delusion'" (Al-Ahzab 10-12). Despite all that, the resolve and steadfastness of the Muslims did not weaken, so they performed ribat on the frontiers of their city. They were not shaken by the scaremongering of the

munafiqin. Rather, they had conviction in the promise of Allah's Messenger ﷺ that the best outcome would be for them, and that they would conquer the cities of Sham and Iraq, and smash the thrones of Khosrau and Caesar. Allah ﷻ said, "When the believers saw the [hostile] parties, they said, 'This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth.' And it increased them only in faith and acceptance" (Al-Ahzab 22).

Because of this faith and acceptance, Allah ﷻ graced them with victory and defeated their enemy, but only after He had purified them and exposed the munafiqin. Thereafter the conquests came one after another until Allah's Messenger ﷺ passed away in the 11th year after the Hijrah.

In that year, there occurred the mass apostatizing of the Arabs, which did not weaken the resolve of as-Siddiq ﷺ and his companions. He was patient and steadfast in the face of it, and resolved to carry out the command of Allah to wage jihad against the murtaddin regardless of their equipment and numbers.

Thus, in Yamamah (11AH), there occurred the battle with the largest assembly of apostates at the time, which was led by Musaylimah the Liar, and it was not an easy battle. Rather, the Muslims met various hardships therein, to the extent that the murtaddin almost dislodged the Muslims from their positions. Ibnul-Athir said, "The fighting grew fierce, and the Muslims had never witnessed any battle like it. The Muslims were pushed back and Bani Hanifah reached Mujja'ah (a prisoner with the Muslims) and Khalid, and Khalid was forced out of the Muslim encampment."

The Muslims then formed ranks once more, and the Sahabah ﷺ – especially the memorizers of Quran among them – began inciting the people to seek shahadah and warning them of the consequence of defeat. Ibnul-Athir said, "The Muslims then called one another. Thabit Ibn Qays said, 'Horrible is that which you have accustomed yourselves to, O company of Muslims! O Allah, I disavow myself before You of what these ones are doing (meaning the people of Yamamah), and I seek Your pardon for what these ones are doing (meaning those Muslims who were not steadfast).' He then fought until he was killed… And Abu Hudhayfah said, 'O, people of the Quran, adorn the Quran with deeds!' And Khalid charged against the enemy until the Muslims repelled them further back than they had previously been."

The two sides were patient and there was much killing and wounding amongst them. Ibnul-Athir said, "The fighting grew fierce, and Bani Hanifah incited themselves and fought fiercely. That day, the battle was at times in favor of the Muslims and at times in favor of the disbelievers. Salim, Abu Hudhayfah, Zayd Ibn al-Khattab, and other dignitaries were killed." It was then necessary to separate the combat divisions and determine where the Muslims were being struck from. Ibnul-Athir said, "Then, when they had been separated, they said to each other, 'Today, retreating is a matter that one should be embarrassed of.'" Thus was the course of a fierce battle from among the battles of this ummah in which it was necessary to sacrifice lives so that the religion would be conveyed in full with no reduction.

Ibnul-Athir said, "Many were killed on both sides, especially on the side of Bani Hanifah, and this continued on until Musaylimah was killed. Wahshi – the freed slave of Jubayr Ibn Mut'im – and a man from the Ansar partook in his killing. With the killing of this false prophet, the Muslims concluded the battle and were granted victory after being patient and remaining steadfast.

From the results of waging war against the murtaddin was that the Muslims were free to battle the Persian and Roman states and bring their lands under the authority of Islam.

At Yarmuk (13AH), the Romans mobilized 240,000 fighters, and the number of Muslim soldiers was 40,000. So the Romans – with their numbers – terrified those who had weakness in their hearts, until one of the Muslims turned to Khalid ﷺ and said, "How large in number the Romans are and how few the Muslims are!" So Khalid said, "How large in number the Muslims are and how few the Romans are! The number of soldiers is enlarged by victory and reduced by desertion" (Ibnul-Athir: Al-Kamil).

The patience and steadfastness of the Muslims reached the point that, despite their many wounds, they pledged to fight to the death. Ibnul-Athir said, "That day, 'Ikrimah said, 'I fought alongside Allah's Messenger ﷺ in every place, so would I then flee today?!' He then called out, 'Who will pledge to fight to the death?' So al-Harith Ibn Hisham and Dirar Ibn al-Azwar gave the pledge along with 400 of the Muslims' knights and dignitaries, and they fought in front of Khalid's encampment until they all sustained injuries. Among them were those who survived and among them were those who died." After this show of patience and steadfastness, Allah bestowed upon them victory and consolidation, and the Romans became weak and fled in defeat without turning to look back. After this, the conquest of Dimashq and other cities of Sham took place.

And in the year 14AH, 'Umar al-Faruq ﷺ prepared the armies to meet the Persians in battle and appointed Sa'd Ibn Abi Waqqas ﷺ as the commander. From that which he advised him before he marched out – as quoted by at-Tabari – was, "Follow my advice, for you are embarking upon a difficult and bitter matter which none can face except for the truthful. So accustom yourself and those with you to goodness, commence with it, and know that every habit has a means of preparation, and the means of preparation for goodness is patience."

This advice was necessary, especially given the large disparity between the Muslims' numbers and the numbers of their Majusi Persian enemies, for the Muslims who attended the Battle of Qadisiyyah were some thirty odd thousand in number, and this was after the Muslims' numbers had been completed and their reinforcements had arrived. As for the numbers of the Persians, they exceeded 200,000 fighters supplied with elephants, the unique weapon of the era (Tarikh at-Tabari).

A fierce battle took place over the course of several days, during which the Muslims showed an extreme level of patience. There are too many details to mention, but it's enough to state that the first day witnessed the killing and wounding of 500 men from the tribe of Asad alone. Ibnul-Athir said, "When the Persians saw what their fighters and elephants were being met with at the hands of the tribe

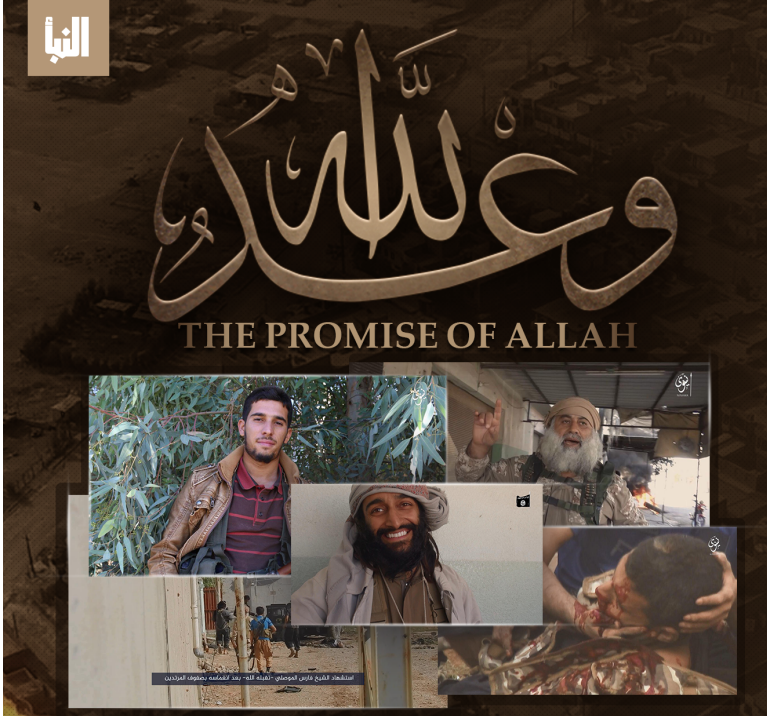
of Asad, they fired their weapons at them and charged them, with Bahman and Jalinus among them. The Muslims were waiting for the fourth takbir from Sa'd. The entire Persian army descended upon Asad along with their elephants, but Asad remained steadfast before them. Then, Sa'd made the fourth takbir… 500 members of the tribe of Asad were struck down that day. They had been support for the fighters... This was the first day, the Day of Armath."

Three days passed as the Muslims repeatedly charged and fell back, and confronted the elephants, showing patience and steadfastness and awaiting Allah's promise of victory and consolidation.

The Muslims spent the night of the fourth day in the harshest of conditions, for they couldn't sleep and they had to rise once more at sunrise to face their enemy and pull themselves together despite what had afflicted them. Ibnul-Athir said, "So al-Qa'qa' went among the fighters and said, 'Indeed, today, defeat will be for the one who initiates the combat, so be patient for an hour and then attack, for indeed victory comes through patience." It wasn't but a few hours after this that Allah ﷻ sent down His victory and defeated His enemy after the Muslims had sacrificed what they'd sacrificed and remained patient in the face of the army of an empire that surpassed them many times in numbers and equipment. Ibnul-Athir said, "Prior to the Night of Harir, 2500 Muslims were killed, and on the Night of Harir and the Day of Qadisiyyah, 6000 were killed." Then the commander of the Persians, Rustum, was killed, and the Muslims pursued the Majus, killing them and taking ghanimah. That battle was the Muslims' door to the rest of the cities of Iraq, and even to Madain, the capital of the Majusi Persians.

If we were to examine the victories of the Muslims against the multitudes of disbelievers when they fulfilled the condition of steadfastness and patience, it would take long to mention, but it's enough for us to recall 'Ayn Jalut (658AH), the day the Tatar wanted to enter Egypt after having brought all the lands under their authority. The Muslims remained steadfast and patient, so Allah ﷻ supported them and destroyed their enemy. They then proceeded forth to drive the Tatar out of the cities of Sham, and Allah gave them power over them. 'Ayn Jalut had many sisters whose stories and participants history has recorded and conveyed to later generations.

Today, the enemies of Allah return with what they've gathered of equipment and men to wage war against the Islamic State and extinguish its light, but how can they possibly achieve that? And so, O soldiers of the Khilafah in Mosul, Halab, Sirte, and other wilayat of the Islamic State, you must be patient, and you must surpass the enemy in patience. Indeed, victory requires but an hour of patience.



A video release that shows the reality of battles being fought today between the muwahhidin and the mushrikin on the outskirts of Mosul, as well as the reality of what the Rafidi convoys face at the hands of the mujahidin, and their great losses in their failing campaign during these past few weeks.

At the beginning of the release, the brother responsible for rigging explosives in Mosul, Abu Muhammad al-'Iraqi, sets out in his vehicle to meet groups of the murtaddin and waits until he is in the midst of their large convoy of vehicles, turning them into melted and burned metal.

Then reconnaissance drones of the mujahidin uncover the size of the murtadd army which is attempting to storm the city. Thereafter, the media mujahidin show what is happening on the battlefront against those legions at the hands of the soldiers of the Khilafah, who are dispersing the convoys and burning armored vehicles with their simple weapons.

And then, upon one of the barricades of the murabitin on the city walls in Intisar neighborhood, a group of lions hold back an attempt to advance by the Rafidi Army, as some of the subjects of Amirul-Muminin participate in repelling the attack, raising weapons alongside their brothers. One falls, killed in battle, next to his two blood brothers, who are also fighting the enemies of Allah. One of them embraces his brother before returning to the fight.

The release then continues to reveal more great images of bravery and sacrifice by the muwahhidin, and images of defeat and collapse among the mushrikin, as the istishhadi soldiers go – one after the other – to repulse the transgression of the murtaddin… those who, every time they attempt to enter Mosul, find caravans of rigged vehicles in their faces, continuously plunging into them, being driven by men who sold the life of the Dunya for the Akhirah. We consider them as such, and Allah is their judge.

At the end of the release, a shaykh with a white beard and strong determination incites the Muslims to wage jihad and seek shahadah. This is the same man who previously appeared with blood on his face after being exposed to Crusader airstrikes near Mosul University, where his son was killed. He then joined the ranks of the mujahidin, and we ask Allah to give him a good end.

TAQWA & SABR

Allah ﷻ said, **"You will be tested with your wealth and your souls, and you will hear many insults from those who were given the Book before you and those who commit shirk; and if you have patience and taqwa, then they are matters worthy of determination"** (Al 'Imran 186).

Ibn Taymiyyah ﷺ said, "A person cannot do without two things: obeying Allah by doing what He commanded and leaving what He forbade, and being patient with what afflicts him of preordained decree. The first is taqwa and the second is sabr" (Majmu' al-Fatawa).

OF ITS FRUITS

Ibn Taymiyyah ﷺ said, "Allah ﷻ mentioned sabr and taqwa together in more than one place in His book. He clarified that through these the slave gains victory over his adversaries, whether they are hostile, arrogant kuffar, munafiqin, or Muslims who might have oppressed him. Indeed, the person of sabr and taqwa will have the good end" (Majmu' al-Fatawa).

SUCCESS IN THE DUNYA AND THE AKHIRAH

Ibnul-Qayyim ﷺ said, "He taught His slaves how to conduct war and wage jihad, combining all of that into four words, saying, **'O you who believe! Persevere, outlast [the kuffar] in patience, perform ribat, and fear Allah so that you might succeed'** (Al 'Imran 200). The matter of waging jihad is not complete without these four things" (Al-Jawab al-Kafi).

THE GOOD END IS FOR THOSE WITH SABR AND TAQWA

Allah ﷻ said, **"They said, 'Are you indeed Yusuf?' He said, 'I am Yusuf and this is my brother. Allah has truly blessed us. Verily, whoever has taqwa and sabr, then indeed, Allah does not waste the reward of those who do good'"** (Yusuf 90).

FOILING THE HYPOCRITES' PLOTS

Allah ﷻ said, **"If some good touches you, it distresses them, and if some evil afflicts you, they rejoice over it. And if you have sabr and taqwa, their plots will not harm you at all. Indeed, Allah is encompassing of what they do"** (Al 'Imran 120).

VICTORY OVER THE KUFFAR

Allah ﷻ said, **"Yes, if you have sabr and taqwa, and they come at you in rage, your Lord will provide you with five thousand attacking angels"** (Al 'Imran 125).

Marrying Widows

Is an Established Sunnah

Allah's Messenger ﷺ said, "The best of my ummah is the generation in which I was sent, and then those who come after them" (Reported by al-Bukhari and Muslim from Abu Hurayrah). An-Nawawi said, "The scholars have agreed that the best of generations is his ﷺ generation, meaning his companions… and what the majority of scholars are upon is that every Muslim who saw the Prophet ﷺ – even if only for an hour – is from among his companions."

What was a common practice by the women of that generation from among the Sahabiyyat is that they would remarry after their husbands died or were killed, with the exception of the Mothers of the Believers رضي الله عنهن, who were forbidden for any man after the Prophet ﷺ. And if we were to examine the books of biographies and histories we would rarely find a woman from among those believing, noble, pious women who did not remarry after the passing of her husband, regardless of whether or not she had children. Likewise, we have never read that any of the men or women around her criticized her for remarrying or accused her of not being loyal to her first husband! And whoever defames a woman that has married another man after her husband died or was killed should beware of opposing something which Allah ﷻ has legislated and permitted for His slaves. Thus, if there is a woman whose husband passes away and she remarries, and then he passes away and she remarries, and then he passes away and she remarries – and so on as much as Allah wills, even if a hundred times – and then someone comes and censures and forbids her without a shar'i justification, but rather on the basis that this is "shameful," thereby placing a false understanding of "shame" that is rampant among many people – except for those whom our Lord has protected – over and above the halal that Allah has permitted or the haram that He has forbidden – then such a censorious individual should fear for his worrisome condition.

In "Al-Mahbar" by Abu Ja'far al-Baghdadi, there is a section he titled, "The Names of Women Who Married Three Times or More," and among them he mentions a collection of the best of the Sahabiyyat رضي الله عنهن.

Furthermore, the Sahabah رضي الله عنهم would race to propose to a Muslim woman whose husband had passed away and to care for an orphan whose father had passed away. Accordingly, were the Sahabah ignorant of the wisdom supposedly grasped by those women today who oppose the marriage of widows? Where is the belief of such women in that the Sahabah were the greatest of people after the prophets?

Furthermore, from among the daughters and granddaughters of our prophet ﷺ were those who married once, twice, and thrice. Ibn Kathir رحمه الله said, "Zaynab was married by Abul-'As Ibn ar-Rabi' Ibn 'Abdil-'Uzza Ibn 'Abdi Shams Ibn 'Abdi Manaf, the son of Khadijah's sister – his mother was Halah Bint Khuwaylid – and she bore him a son named 'Ali and a daughter named Umamah Bint Zaynab who was married to 'Ali Ibn Abi Talib… 'Ali died when she was with him. Then after him, she married al-Mughirah Ibn Nawfal Ibn al-Harith Ibn 'Abdil-Muttalib" (al-Bidayah wan-Nihayah).

He also said, "As for Umm Kulthum, Amirul-Muminin 'Umar Ibn al-Khattab married her and she bore him Zayd. 'Umar died and she married after him the sons of her uncle, Ja'far, one after another; she married 'Awn Ibn Ja'far and he died, then his brother Muhammad married her and then died, then their brother 'Abdullah Ibn Ja'far married her and she died while she was with him" (al-Bidayah wan-Nihayah).

Yes, Umm Kulthum married four men, and she is who she is: the granddaughter of the Prophet ﷺ and the daughter of 'Ali and Fatimah رضي الله عنهما, and not a single eyelid was batted at her, not a single tongue criticized her, and she did not hear a single wretched statement to the effect of, "Woe to you, how could you forget your first husband and what was between you of companionship and love?"

Likewise, there is a good example for the believing women in the Sahabiyyah Asma Bint 'Umays, the performer of two hijrahs – may Allah be pleased with her and her husbands. It is mentioned in "Ma'rifat as-Sahabah" by Abu Nu'aym that "she performed hijrah with her husband Ja'far Ibn Abi Talib. In the land of al-Habashah, she bore him 'Abdullah, 'Awn, and Muhammad… Then Ja'far was killed, so Abu Bakr as-Siddiq رضي الله عنه married her and she bore him Muhammad Ibn Abi Bak as-Siddiq in the year of the Farewell Hajj at ash-Shajarah. Then Abu Bakr passed away, so 'Ali Ibn Abi Talib رضي الله عنه married her and she bore him Yahya Ibn 'Ali Ibn Abi Talib."

Likewise, "Khawlah Bint Qays Ibn Qahd Ibn Tha'labah al-Ansariyyah, Umm Muhammad – and it was said, Umm Habibah. Her husband Hamzah Ibn 'Abdil-Muttalib was killed, so an-Nu'man Ibn 'Ajlan al-Ansari married her."

And in "Usud al-Ghabah" by Ibnul-Athir, he says, "'Atikah Bint Zayd was married by 'Abdullah Ibn Abi Bakr. Then when he was killed, al-Faruq 'Umar married her. Then when he was killed, az-Zubayr Ibn al-'Awwam married her."

And you should ponder, O Muslimah, how a woman can remarry after the likes of Abu Bakr as-Siddiq, 'Umar Ibn al-Khattab, 'Ali Ibn Abi Talib, and Hamzah Ibn 'Abdil-Muttalib!

These are just a few of the many examples from the history of the women belonging to the best generation. And if we were to try to count the number of women who remarried after their first husbands, we would not be able to do so.

Those widows who oppose remarrying – may Allah guide them to that in which there is good for them in the Dunya and the Akhirah – have some doubts. Among them is that any woman who is

patient in raising her orphans will race the Prophet ﷺ to the door of Jannah. Their alleged proof for this is the hadith attributed to the Prophet ﷺ: "Allah has forbidden for any son of Adam to enter Jannah before me, except that I will look to my right and there will be a woman racing me to the door of Jannah, so I will say, 'Why is this woman racing me?' I will be told, 'O Muhammad, this is a woman who was fair and beautiful with orphans. She was patient with them until they became adults, thus, Allah rewarded her for that" (Reported by Abu Ya'la and al-Kharaiti from Abu Hurayrah, and the wording is from al-Kharaiti). However, this hadith is not authentically attributable to the Prophet ﷺ. Al-Busiri said in "Al-Ithaf," "It was reported by Abu Ya'la with an isnad that is weak due to the weakness of 'Abdus-Salam Ibn 'Ajlan." So would an intelligent woman leave abundant and profuse authentic ahadith that encourage marriage only to follow a weak hadith?!

Furthermore, who said that the mother of orphans would not be rewarded for raising her children if she were to remarry after their father? Rather, her reward is established and enduring, by Allah's permission. And perhaps her marriage to a pious man would make her reward with her Lord even greater, as this husband would be good for her and her children, keep her chaste, look after her, and raise her children to obey Allah. And if her first husband were to see what his children were upon of uprightness and success, he would thank her profusely.

A woman might say, "I will not remarry so that I will be with my first husband in the Jannah," and there's nothing wrong with that, but such a sister must know that the question of which husband a woman will be with in Jannah is a disputed issue. There are those who say that she will be with the last of them, there are those who say that she will be with the best of them in character towards her, there are those who say that she will be with the one who took her virginity, there are those who say that she will be given the choice between them, and there are those who've stated other opinions.

So the Muslimah – may Allah guide her – should examine this dispute and then look and see if she has a text from the Book of Allah or the Sunnah of Allah's Messenger ﷺ stating that her first husband is certainly in Jannah, or if this is just good assumptions and hope?

And she should look at her condition today – a young woman at the peak of her youth, with an orphan or two or three or more, and the land is a land of jihad with constant advances and withdrawals – as she rejects the one proposing to her from among pious men, and Allah ﷻ knows best as to whether one's life will be long or short!

A woman is always in need of a husband who will look after her and tend to her affairs, and any woman who says otherwise is opposing the fitrah upon which Allah ﷻ created her. No one around her can fill the place of a husband, neither her father, nor her brother, nor the closest of her relatives!

Furthermore, widows have before them a door to fitnah that is necessary – for the one who fears Allah concerning herself and those around her – to endeavor to shut. So the woman who rejects proposals and seeks her needs and the needs of her children from her friends' husbands or from her in-laws, who are her children's uncles, should fear the slippery slopes of Shaytan and keep herself far away from any shubuhat (questionable matters). And one who avoids shubuhat has protected her religion and honor from being tainted, and there is none more relentless than the Shaytan in pursuing an unmarried woman that has experienced marriage.

As for the widow whose excuse is that she made her husband a promise to not remarry after him, she should know that the imams of the Salaf disliked such, and some of them held that such a promise was invalid. "A woman came to ash-Sha'bi and said, 'I swore a strong oath to my husband that I would not remarry after him, so what is your opinion?' He said, 'My opinion is that we should begin with Allah's halal before your haram'" (Reported by Sa'id Ibn Mansur in his sunan). And a woman is more aware of her situation than a husband who has parted and ascended to his Lord.

Discussing the ruling of the permissibility of a woman marrying after the death or martyrdom of her first husband resembles – to a certain extent – the discussion of the permissibility of a man marrying more than one woman while they're still alive. Why do people stare and turn red when it is all Allah's law?! Allah ﷻ said, "But those who disbelieve – for them is misery, and He will make their deeds stray. That is because they disliked what Allah revealed, so He rendered their deeds worthless" (Muhammad 8-9).

In conclusion, know, O my sister, wife of a shahid – as we consider him to be, and Allah is his judge – that Jannah is that lofty and precious place where there is no discomfort, hardship, sadness, or distress, and wherein the believer is pleased with what his Lord has given him, regardless of whether or not he is with his loved ones from among the people of the Dunya. And indeed this husband, on whose account you restrict yourself from getting married despite your need to do so with the hope that he will be your husband in the Akhirah – if you were in need of a single good deed on the Day of Judgment in order to enter Jannah and you came to him hoping he would offer one of his good deeds to you, he would not give it to you. "That day, a man will flee from his brother, his mother, his father, his wife, and his children. Every man, that day, will have an affair that preoccupies him" ('Abas 34-37). On that day, it will only be, "Myself! Myself!" This will even be the case with the prophets and messengers, except for our prophet ﷺ.

Furthermore, you do not know with certainty whether or not his shahadah has been accepted, for indeed what the heart contains of intentions cannot be seen by anyone but He who knows the unseen. And there is no doubt that the things you hope for, including attaining Allah's pleasure and His closeness, hearing His speech and speaking to Him, as well as meeting and seeing Him, are greater than all other blessings of the Akhirah. It was reported in an athar, "Indeed, when the people of Jannah attain complete bliss and think that there is no bliss that is greater, the Lord will reveal Himself to them. They will look at the face of ar-Rahman, and they will forget every other bliss they've seen as they look at the face of ar-Rahman" (Reported by ad-Darimi in his refutation of al-Marisi). So will you not consider a husband who will aid you in attaining this great bliss by protecting you from what the Lord of creation has forbidden?!

Military and Covert Operations

As the soldiers of the Khilafah continue waging war on the forces of kufr, we take a glimpse at a number of recent operations conducted by the mujahidin of the Islamic State that have succeeded in expanding the territory of the Khilafah, or terrorizing, massacring, and humiliating the enemies of Allah. These operations are merely a selection of the numerous operations that the Islamic State has conducted on various fronts across many regions over the course of the last few weeks.

The War on Apostate Turkey

On the 30th of Muharram, Sahwah fighters attempted to attack the village of Sanday Saghir following heavy Turkish artillery bombardment. The soldiers of the Khilafah lured them into the village and into a field of landmines where 5 explosive devices blew up on them, and fierce clashes broke out inside the village in which several murtaddin were killed.

On the 4th of Safar, the soldiers of the Khilafah disabled two Turkish tanks using two guided missiles near the village of 'Ablah.

On the 5th of Safar, the soldiers of the Khilafah detonated a car bomb on a Turkish police station in the city of Diyarbakir in the southeastern part of Turkey. The mujahidin also disabled two Turkish tanks using two guided missiles near the village of 'Ablah in the northern countryside of Halab.

On the 13th of Safar, dozens of Sahwah fighters and Turkish soldiers were killed and wounded and several of their military vehicles were destroyed in confrontations with the soldiers of the Khilafah in the countryside of Bab. Our brother Abu Salih al-Harbi ﷺ set out with his explosive vehicle and detonated it in the midst of a group of Turkish tanks near the village of Hazwan. The mujahidin likewise detonated a car bomb on a convoy of Sahwah fighters near the village of Nu'man, and also destroyed two Turkish tanks and a Sahwah BMP using guided missiles, in addition to destroying two 4-wheel drive vehicles mounted with heavy machine guns. Another two 4-wheel drive vehicles were taken as ghanimah, in addition to a variety of weapons and ammo.

On the 15th of Safar, Islamic State tank hunters destroyed a tank and an armored vehicle belonging to the murtadd Turkish army using two guided missiles near the village of Hazwan, and also disabled another tank using a guided missile near the village of Qudayran in the city of Bab's countryside.

Istishhadi attack on the Turkish army and the Sahwah in the village of Kufayr

On the 18th of Safar, Islamic State tank hunters succeeded in destroying two tanks belonging to the murtadd Turkish army and in killing their crews after targeting them with two guided missiles in the vicinity of the village of Hazwan west of the city of Bab.

On the 19th of Safar, Islamic State tank hunters destroyed a bulldozer and two armored vehicles belonging to the murtadd Turkish army, and also disabled one of their tanks with a guided missile in the vicinity of the village of Hazwan west of the city of Bab.

On the 20th of Safar, our istishhadi brother Abu Hammam ash-Shami ﷺ set out with an explosive vehicle and detonated it on a group of Turkish soldiers and Sahwah fighters in the village of Kufayr northwest of the city of Bab. He succeeded in killing more than 15 murtaddin and injuring a number of others, in addition to disabling several of their vehicles.

On the 21st of Safar, two istishhadi operations struck a group of Sahwah fighters and Turkish soldiers in the village of 'Awlan north of the city of Bab.

On the 23rd of Safar, our istishhadi brother Abul-Bara al-Manbiji ﷺ succeeded in reaching the operations command base for the murtadd Turkish army and the murtadd Sahwah near the village of Waqah northwest of the city of Bab. He broke into their midst and detonated his explosive vehicle, killing and injuring several of them.

On the 24th of Safar, the mujahidin destroyed a Turkish tank in village of Barazi north of the city of Bab after targeting it with a guided missile.

On the 26th of Safar, a Turkish tank was destroyed in vicinity of the village of Kufayr west of the city of Bab using a guided missile.

On the 28th of Safar, an armored vehicle belonging to the murtadd Turkish army was destroyed using a guided missile south of the village of Kufayr located west of the city of Bab.

On the 29th of Safar, the soldiers of the Khilafah succeeded in capturing two apostate Turkish soldiers near the village of Dana west of the city of Bab. Meanwhile, Islamic State tank hunters destroyed an armored vehicle and a bulldozer belonging to the murtadd Turkish army south of the village of Azraq located west of Bab using two guided missiles.

Salahuddin Wilayah

On the 6th of Safar, three istishhadi operations were carried out targeting the Rafidi apostates in the cities of Samarra and Takrit. Our brother Abu Mus'ab al-Mawsili ﷺ detonated his explosive vehicle in the midst of their gathering near the shirki 'Askari shrine in the city of Samarra. This was followed by our brother Abu 'Abdil-Malik al-Mawsili ﷺ detonating his explosive vest on those who survived the first attack. Forty-seven murtaddin were killed, amongst whom were 15 Iranian Rafidah, and 80 others were wounded. The third istishhadi operation was carried out by our brother Abu Suhayb ash-Shammari ﷺ, who detonated his explosive vehicle on a group of Rafidi security personnel at the Anwa checkpoint in Takrit, killing 25 of them and injuring approximately 30 others, in addition to destroying 7 military vehicles.

Anbar Wilayah

On the 6th of Safar, an Islamic State covert unit planted and detonated an explosive device on a vehicle carrying four American soldiers working for a security company in the area of Tamim southwest of Ramadi, leading to them being killed.

Somalia

On the 6th of Safar, the soldiers of the Khilafah launched an attack with hand grenades on a police sta-

tion in the neighborhood of Tawfiq in the city of Mogadishu. The murtadd deputy commander for the police station was wounded in the attack and died from his wounds the following day.

On the 9th of Safar, the soldiers of the Khilafah thwarted a naval attack by the murtadd Somali army on the town of Qandala located near the city of Bosaso in the eastern part of Somalia. The murtaddin carried out the attack using four small boats and an unidentified warship. The attack did not last long, as the mujahidin confronted them and forced them to retreat towards the city of Bosaso.

Tunisia

On the 6th of Safar, the soldiers of the Khilafah assassinated a soldier of the murtadd Tunisian army in his home at Mount Mughilah in Qasrayn in the western part of Tunisia.

Khurasan Wilayah

On the 12th of Safar, our istishhadi brother Abu 'Abdillah al-Khurasani ﷺ set out towards a group of Rafidi apostates in the city of Hubb in the area of Baluchistan. He detonated his explosive vest in their midst, killing approximately 35 and injuring 95 of them.

On the 16th of Safar, our istishhadi brother Talhah al-Khurasani ﷺ detonated his explosive vest on a bus carrying members of the murtadd Afghan intelligence in the area of Bul Muhammad in the city of Kabul, and succeeded in killing and injuring approximately 20 of them.

On the 21st of Safar, our istishhadi brother Hamzah al-Khurasani ﷺ set out with an explosive vest containing 16kg of explosive substances and detonated it inside a Rafidi temple where approximately 1000 Rafidah were conducting their shirki rituals. The blessed operation succeeded in killing and injuring approximately 200 of them.

South Baghdad Wilayah

On the 14th of Safar, 5 soldiers of the Khilafah – our brothers Abu Yaqin al-Mawsili, Abu Mahmud ash-Shami, Abu Ritaj ash-Shami, Abu Sayyaf ash-Shami, Abu Dujanah al- Mawsili ﷺ – carried out an inghimasi operation armed with assault rifles, hand grenades, and explosive belts targeting a gathering of Rafidi apostates in the area of 'Ayn at-Tamr in the defiled city of Karbala. They clashed with them for several hours, and after exhausting their ammunition they detonated their explosive belts on the apostates one after another, killing and injuring more than 60 of them. A 6th soldier of the Khilafah – Abu Muhammad al-Furati ﷺ – then set out in the evening and detonated his explosive belt on a group of Rafidi soldiers in the same area, killing 11 of them and injuring a number of others.

On the 24th of Safar, our istishhadi brother Abu Fahd al-'Iraqi ﷺ set out with his explosive truck and succeeded in reaching a gathering of Rafidi pilgrims at one of the rest stops on the outskirts of the city of Hillah south of Baghdad. He detonated his truck on the gathering, killing and injuring more than 200 Rafidi apostates, among them Iranians.

'Adan Abyan Wilayah

On the 22nd of Safar, the soldiers of the Khilafah as-

The assassination of the murtadd intelligence colonel, 'Abdur-Rahim ad-Dali'i, in the city of 'Adan

The aftermath of the attack at Ohio State University

sassinated an intelligence colonel using a silenced handgun in the city of ʻAdan.

America

On the 29th of Safar, a soldier of the Islamic State, our brother ʻAbdur-Razzaq ʻAli Artan ﷺ, carried out an attack at Ohio State University that led to 11 kafir Americans being wounded. He ran over several of them with his vehicle, before attacking a number of others with his knife. The attack was carried out in response to the Islamic State's call to target the citizens of the nations involved in the Crusader coalition. Prior to carrying out his blessed operation, ʻAbdur-Razzaq ﷺ left the following message:

In the Name of Allah, the Most Merciful and the Most Gracious.

My brothers and sisters, I am sick and tired of seeing my fellow Muslim brothers and sisters being killed and tortured everywhere. Seeing my fellow Muslims being tortured, raped, and killed in Burma led to a boiling point. I can't take it anymore.

America, stop interfering with the Muslim Ummah. We are not weak. We are not weak, remember that.

If you want us Muslims to stop carrying out "lone wolf" attacks, then make peace with the Islamic State. Make a pact or a treaty with them where you promise to leave them alone, you and your fellow apostate allies.

By Allah, we will not let you sleep unless you give peace to the Muslims. I am warning you, O America!

And, a message to the Muslims, don't listen to celebrity scholars who sold their religion. I am talking about the likes of Yasir Qadhi, Omar Suleiman, Nouman Ali Khan, Mufti Menk, and the list goes on.

Beware of AlMaghrib Institute. Listen instead to our hero Imam Anwar al-ʻAwlaki.

Let me ask you this question: If Muhammad, peace and blessings be upon him, and his Sahabah were here today, wouldn't the western media call them "terrorists"?

To conclude: By Allah, I am willing to kill a billion infidels in retribution for a single Muslim or Muslimah.

The mujahid, ʻAbdur-Razzaq ʻAli Artan ﷺ

SOME LOSSES OF THE MURTADDIN IN THE BATTLE OF MOSUL

FROM 17 MUHARRAM UNTIL 15 SAFAR 1438AH

DESTROYED & DISABLED **175** HUMMERS

DESTROYED & DISABLED **32** ABRAMS TANKS

DESTROYED **33** BMPs

DOWNED **9** RECON DRONES

DESTROYED & DISABLED **5** RUSSIAN TANKS

DESTROYED **18** BULLDOZERS

DESTROYED **43** VARIOUS VEHICLES

DESTROYED **9** COUGARS

DESTROYED **2** MINESWEEPERS

TOTAL LOSSES

$420,000,000

MORE THAN **5000** WOUNDED

MORE THAN **2500** KILLED

النبأ

Results of Military Operations In Khurasan Wilayah During The Year 1437AH

100 Military & Covert Operations

78 Pakistani Government Apostates

317 Rafidah

87 Nationalist Taliban Movement Apostates

279 Afghani Government Apostates

52 Intelligence Elements (Afghani & Pakistani)

220 Individuals from Murtadd Sects

1033 Killed & Wounded

Most Significant Operations

2 Rabi' al-Akhir
Inghimasi Attack on Pakistani Consulate in Jalalabad

6 Ramadan
Seized Complete Control over Deh Bala Area and Killed Provincial Police Leader

18 Shawwal
2 Istishhadi Attacks on Hazari Rafidah in Kabul

4 Dhul-Qa'dah
Istishhadi Attack on Funeral of Lawyers Union President

11 Dhul-Qa'dah
Killed US Military Leader and 2 Afghan Army Colonels

37 Explosive Devices Detonated

8 Istishhadi Operations

12 Areas/Barracks Captured

5 Media Offices Targeted

النبأ

RUMIYAH EN

Allah's Messenger ﷺ was asked, "Which of the two cities will be conquered first? Constantinople or Rumiyah?" He ﷺ replied, "The city of Heraclius will be conquered first," meaning Constantinople (Reported by Ahmad and ad-Darimi from 'Abdullah Ibn 'Amr).